A Message for You

William Telfer

MY Morning Thoughts.

I thank Thee Lord, for having kept,
My soul and body while I slept.
I Pray Thee Lord that through this day
In all I do and think and say—
I may be kept from harm and sin
And made both pure and good within.

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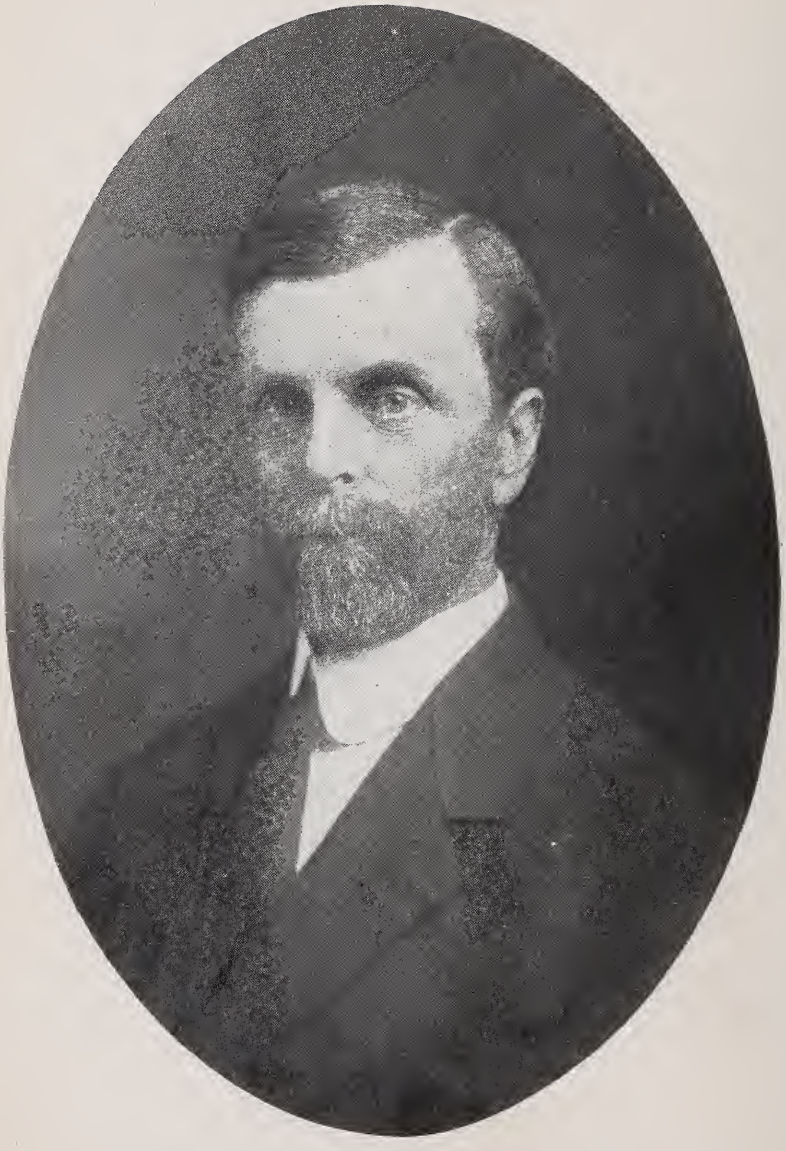

Your Brother,
William Telfer.

A Message For You.

BY

WILLIAM TELFER
A Member of the Indiana Conference, Bloomington, Ind.
Author of "Loyalty to God."

"My strength is as the strength of ten,
Because my heart is pure."
—Tennyson.

"Ye shall receive power after that the Holy Ghost is come upon you."—Jesus.

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—TO MY MOTHER—

Whose life of sacrifice for her children
I appreciate even more as the years
go by.

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INTRODUCTION.

The title of this book was stamped upon my mind, as if placed there by a hand—the hand of the Lord.

I have allowed my pen freedom to consider a variety of subjects of vital interest to the individual and to the church.

While others work in material things my field is the moral realm. I speak, write or labor directly "upon men and for men," to improve their lives, bring them to God, or lift them to higher planes of Christian living.

God has millions of workers, each with his talent and sphere of labor. There are diversities of gifts, but the same Spirit.

There is room, and need for all. The hand may not say to the foot, I have no need of thee. What one cannot do others gladly give their lives to accomplish.

And so we have an Edison, a Moody, a Gladstone, a Livingstone or a Frances Willard, besides unnamed multitudes, working in their own spheres. And, each, however humble, is needed and helped by the Holy Spirit in filling his mission for humanity.

Thus the work of the world is carried forward. And every true man is a co-worker together with God.

This book is especially designed for those who

have neither time nor disposition to pursue a learned, philosophical treatise.

Many of the chapters are but an illustration of a truth. They have appeared in religious and temperance papers, and some as tracts, before being placed in this more permanent form.

If they stir men to thought and action in the direction of a better life, the writer will have cause to praise the Lord that his labor has not been in vain.

WILLIAM TELFER.

Bloomington, Ind., Jan. 29, 1910.

CHAPTER I.

BE YOURSELF.

"This above all—to thine ownself be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
—Shakespeare.

The great penal institutions photograph, describe and also preserve an impression of the thumb and fingers of each criminal.

It is said that the lines and curvatures upon the thumbs and fingers are distinct and mark the individuality of the criminal in an unerring way.

How remarkable. God works not as man. Upon His works is the impress of infinite resources. Upon man's is written limitation. Behold God's greatness, and man's greatness.

The individuality of each extends to every organ and function of the body and soul.

How foolish then to wish to be like another. We may learn from all. But if we would develop the best lives we must be ourselves.

A minister who desired to bring his church to a higher plane of efficiency conceived the idea of circulating blank cards among the members asking them to indicate one thing that they would be willing to do as their part of the church work.

"This came to me," he said, "as the Spirit's leading. I believe that I was directed, and am thankful

that I have been successful." His friend replied, "Why should you not be led in your work? You are God's child. He is interested in you and has promised His children guidance."

NOT ORIGINAL.

But here lies the difficulty. Another says, "This man did so and succeeded. Why should not I?" And he takes another's methods and seeks to fit them into his life and conditions. But there is a misfit. The machinery does not move. There is want of correspondence; lack of adjustment. And men say, "Something is wrong. There is lack of harmony. Things are out of joint."

DAVID'S SLING.

David felt an inward stirring to meet the giant who defied the armies of the living God. Subsequent history shows that it was a divine prompting.

King Saul said to the youth, "You can't fight Goliath. You are a youth and he a mighty warrior." "Ah, yes," said David, "but I killed a lion and a bear while tending my father's sheep. And the giant shall be as one of them."

A WOODEN MAN.

"Very well, said the King, "Take my armour. Here is my sword and shield, my helmet, buckler and breastplate." And he placed them on the lad, who at once was changed from a free spirited, agile youth

to one who looked like a monument. He walked like a wooden man. He lost confidence in himself. His spirit was crushed. The heroic element was gone. He stood a coward before the King, being forced to do service as a slave.

At last, after great inward resistance, he was able to lift his eyes and look the King in the face and say, "I do not know why, but I cannot use this sword and spear, but I can slay the enemy of my Lord and King."

Stripping himself of the armour at once the spirit of courage returned, and girded him from within. Repairing to the brook he selected five smooth stones and took his own sling, with which he had killed birds and beasts in the field. He knew from practice what he could do. Besides, was not he trusting God?

The giant, treating him with contempt, cried out, "Am I a dog that thou comest to me with sword and staves?" "I come to thee," replied the youth, "in the name of the Lord, and will this day give thy body to the beasts of the field."

And suiting the action to the word, he bounded forth in the strength of God and lodged one of the pebbles in the giant's forehead and carried his head to the King.

David was successful because he fought with his own weapons in his own way. He was used to them. They were simple but had been proven. They did not suit the King but they fitted David. And David, not Saul, fought the battle.

YOURSELF IN PRAYER.

A Christian on his bed in the early morning hour was in meditation and prayer. He desired to draw near to God and receive a blessing. He thought of Abraham pleading with God, acknowledging that he was but dust and ashes. He remembered others who were mighty in prayer. But comparing himself with them he discovered that he was quenching the spirit of prayer.

At this juncture there passed through his mind the thought, be yourself. You may not have other peoples' experiences. Let God deal with you. Let Him work through you. He formed you a different individuality from any other that has ever lived. He has work for you that no other can do, and he will bless you suitably to your nature, and will use you, if fully surrendered to Him, as He has used others. But your own individuality must be surrendered and used for God. You must trust God to use you as you are, and may be made by his grace.

The church is injured by Christians wishing to be like other people.

IMITATORS.

Preachers have been spoiled by imitating Talmage. Young men have gone down by servilely following a Chalmers or F. W. Robertson. Who of the many imitators of Sam Jones have manifested the talent of this Prince of Evangelists? They might copy his shrewd sayings but there was lacking the spirit and

genius of the man who rebuked, instructed and drew multitudes to him and to a better life.

We may learn from all but should slavishly follow none. Preachers, orators, statesmen, philosophers, painters and artists, may inspire us but we should yield our individuality to none. It is all we have. Surrender it and we are nondescripts. Build on it and we may attain all that is possible to us. It is God's gift to us, our talent for service.

Mr. Beecher writing his "Lectures To Young Men," was discouraged by thinking that he could not write as Burrows, the great English writer. Finally, throwing away all models, he produced a book that has few equals for plain Anglo Saxon, and for going to the heart of men and things. But he worked in his own harness.

At great religious campmeetings where giants gather for battle, hundreds of men and women measure their lives by the line and plummet of the leaders.

You may know what school the preacher has attended by his mannerisms. His pronunciation and ideas have the stamp of the teacher and institution.

THEIR SHIBBOLETH.

I have known holiness professors by their shibboleth. They use a form of words, which often lose force and meaning. They say them and seem satisfied. And having used the words their set was satisfied, and placed upon them the seal of endorsement.

They were orthodox. They belonged without question. They could be trusted.

WEAR YOUR OWN CLOTHES.

But in this there was loss of God-given individuality. They surrendered this precious gift. And what did they receive in return? Not increased manhood, nor increased sainthood, but their lives were narrowed, their sympathies limited, their prejudices increased and their mental and spiritual growth stunted.

He who will be himself may not dazzle society. The clothes that he can afford may not be as fine as those he could steal but they have the advantage of being his own. And no one can confront him, strip him, or disgrace him.

The minister who gets his sermons from volumes of homiletics may surprise his congregations with brilliancy and show of originality but he is in danger of the man in the pew who reads, and the deadly parallel. Lazy and untruthful, he can not develop the best that is in him. He is standing on a false basis. Whereas, if he used all helps as the bee uses the sweets of flowers and fruits, transmuting them into honey, he would be nourished and feed his flock with his own honest product.

CHAPTER II.

MANLINESS IN RELIGION.

"A Christian is the highest style of man."—Young.

"The more absolute the surrender of the will the more perfect will be the temper of our courage and the strength of our manliness." —Thomas Hughes.

Men are found in saloons, gambling hells and at race courses. The streets, business places and political halls throng with them. They abound in amusement halls, at lodge and clubrooms, but men in a prayer meeting, all their own, is suggestive.

It is a common report that more women than men are in church. One writer says, that of twenty million Protestant church members in the United States, thirteen million are women; and that seventy-five per cent of the boys leave the Sunday school during the adolescent age. He quotes a Catholic paper which says that at the same communion rail there are ten young women to one young man.

It is even said that preachers preach more to women than men; that their message is keyed to the feminine mind and heart rather than to vigorous manhood. The preponderance of women in the congregation modifies the preacher's message and methods.

A WEAK RELIGION.

The charge is made that the virile element in our Christianity is losing out. Our religion instead of

abounding in "masculine qualities of self-control, moral courage, daring," is effeminate, sentimental, timid, pliant. It lacks ruggedness, boldness, vigor.

There is nothing more attractive than a perfect woman, nobly planned, but a woman is not a man and never can be; she may be "mannish." And a man cannot be a woman, though he may be "womanish."

MEN SET THE PACE.

One should not imitate the other as one cannot be the other. Man is king in the creative realm, born to command, designed to lead, not to imitate woman, even in the spiritual realm. She is not his model. Here he is to be himself, masculine, masterful, and to set the pace as he does in the business world and politics.

PICTURES OF CHRIST.

The pictures of Christ that have come to us from the middle ages are laden with the spirit of that age. They speak of submission and devotion. They breathe emotion and self-sacrifice, but they do not represent great strength, courage, manliness and a "commanding personality," which were the ruling attributes in Christ's character.

These pictures do noble womanhood no credit, and they do not represent ideal manhood.

It is extremely doubtful whether art should attempt pictures of the Christ. The supreme quality of the divine Man cannot be pictured.

CHRIST LIKE A WOMAN.

The writer heard a minister say that the Christ was more like a woman than a man. He was thinking of His gentleness, humility, meekness, love, the submissive graces. But he forgot the Christ with a whip in His hand, driving money changers out of the temple, crying out with indignation in voice and manner, "Ye have made my Father's house a house of merchandise and a den of thieves." He forgot the Christ calling the rulers of the church of that day hypocrites and whited sepulchres. He forgot Christ as a boy outwitting the lawyers and doctors in the temple. When did He show lack of mental grasp and courage in all of His encounters with keen witted and aggressive enemies? When He opened His mouth He spake as one having authority.

Jesus was a man in all that pertains to a man. He was a manly, complete character.

Christianity is not effeminate. It is mighty, all-conquering. Given full sway, it is a resistless power designed to conquer the kingdoms of this world for Christ.

"MY WIFE'S RELIGION."

With weak and low ideals of Christianity men are not attracted to the church. No wonder that they are so often content to say, "My wife carries my religion. I expect to get to heaven on her account." They are thinking of the average Christianity, lacking in interest, and life, which is as

nearly like a living man as the form covered with clothes standing in front of a Jew's clothing establishment. It may look like a man, but it is only a "professor."

RELIGION IS MIGHTY.

The true Christian ideal appeals to men, as well as to women. It grips the conscience and captivates the heart of active men, strong men, men of brains, men of affairs, men of might. Of the Christian spirit may be said what Shakespeare said of mercy:

"'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown."

The Christian ideal appeals to the noblest in man and develops the strongest in him and increases strength. It demands the soldierly spirit, bravery, daring determination even at the point of death.

HOLINESS IS POWER.

The element of robust, vigorous life is restored to the ministry and the church in the spirit of holiness. I mean "the sanctification without which no man shall see the Lord." When God's children receive their Pentecost, the Scripture is fulfilled: "Ye shall receive **power**, after that the Holy Ghost is come upon you." Power is the need of the church; power for service, power to suffer and be strong, power to be patient, power to give money, time and talent—all for God and humanity, power to witness everywhere for Jesus.

Some would cure the hurt of the church and re-

store tone to waning vigor by organization, by new methods. This is like giving a starving man a crutch for food. His need is vital. Nourishment! strength! is his cry. Outer props are makeshifts and will not cure weakness or stay death.

A VICTORIOUS ARMY.

The word of Moses to Joshua, his successor, "obey the commandments and statutes of the Lord God and walk in His ways," made him a conqueror. His same word heeded by the church would make it a mighty victorious army.

CHAPTER III.

TO MEN OF WEALTH.

"Look not every man on his own things, but every man also on the things of others."—Paul.

A foreman on public works said, "My work is discouraging because men in my department are not first class workmen. I can not turn out work as I would like, nor get pay for my men that will insure good work."

Men who make it possible to build fortunes for their employers often work hard and live plain. Their wages are small.

At the end of the year they may have nothing to show for their work. Their wages are and environment are often not an encouraging outlook.

The capitalist may reply that he bears the responsibility of the business. His are the risks. He may win or lose. His fate is in the markets and the men and thousands of circumstances. He knows not what ill blast may strike him.

The laborer has no responsibility. He assumes no risks. He knows what his wages will be though the business may not pay dividends.

But the capitalist, in business from year to year, making thousands of dollars, is able to form an esti-

mate of his profits for the incoming year on the basis of past years.

If he wills to be just to the men who are united with him in building his fortune he can remunerate them in a way that will keep them from sinking into deeper poverty and degradation while he is being enriched in the business which they both promote.

CHURCH ACTIVITY NOT THE TEST.

Such employers are often leaders in church and public benevolent enterprises. But church support, in general, is not all. It may not be the heart of Christianity.

Are working men, without whom big fortunes could not be reared, treated right? Are they getting their dues? Are they regarded in the matter at issue between them and their employers as brothers?

The letter of the law may be followed. The men hire for wages which are paid. They might fare worse elsewhere. They might go without work and their children without bread.

This may be true but is wide of the mark. It does not touch the source of the trouble.

THE GOLDEN RULE.

Are leaders in church Christians toward their workmen? What about the Golden Rule in business? "All things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Is this high enuncia-

tion of truth to be proclaimed from pulpit and disregarded in practical life?

We stagger in the presence of the golden rule. Think of loving others as ourselves. Do we? Can we do it? We are strong men, having good homes, well dressed, with friends, and a good living, with something back of us as a provision for "the rainy day," perhaps rolling in wealth and luxury, while around us are all classes and conditions of men—the weak, poor, sick, ignorant and vicious, a mass of helpless, suffering, sinning men. Are we doing our duty to them? Do we love them as we love ourselves? Do we treat them as brothers? Or is our attitude toward them one of selfishness?

The battle wages around the golden rule. It is hard fought and long continued. This writer has come through the struggle with some convictions.

EQUALITY AMONG MEN.

1. A state of equality among men is impossible. Divide all possessions today, and inequality would reign before tomorrow's sun. Difference in ability is everywhere found. We read that "He gives to every man according to his several ability." This is forever true. Real good in each life must grow from within, must develop as the acorn grows the oak.

A PROPER SELF LIFE.

2. There is a self life which is not selfishness. A man owes care for himself and his family which may

not be transferred. "If any provides not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. So that when a man provides for his own in the sight of God, he may not be judged as selfish, though others may not fare so well.

THE UNWORTHY ARE OUR BROTHERS.

3. Selfishness is exaggerated self life. It disregards the injunction; "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. But it eyes its own until the fatal gaze becomes fixed in iron mould.

4. There are weak members of society. "The poor you always have with you." All are not unworthy. But many are weak. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." Rom. 15:1. The weak and unworthy are our brothers. "And a brother is born for adversity." Prov. 17:17.

This problem is up for solution. It is well to locate the trouble. The physician's great effort is to diagnose the disease. Treatment afterward is comparatively easy.

A SOLUTION OF THE LABOR PROBLEM.

5. The clash between labor and capital is at the point of selfishness. We speak of better understanding between employers and employees. Commissions adjudicate **between** them in hours of open rupture. Learning and law are needed in settlement of differ-

ences. But selfishness is at the bottom of the labor trouble.

LOVE THE GREATEST THING IN THE WORLD.

6. Love is the solvent. Love on both sides. Love in the heart of capitalists will lead them to consider the rights and needs of their employees. And love in the hearts of employees will cause them to treat employers as brothers beloved. They will not cheat them, or combine to destroy their business.

LEADING CHURCH MEMBERS MAY BE INFIDELS.

7. Many reputable members of society and leading members of church are infidels at heart. Their speech betrays them. Unbelievers in God's sight their sin is idolatry. Does not the Bible say that "covetousness is idolatry?" The record is that "God hates the covetous man."

IDOLATERS IN THE CHURCH.

The doom of the rich farmer, recorded in the gospels, shows what Jesus thinks of men whose lives are machines to grind out money and amass wealth. We do not read that the rich farmer was unjust. He was selfish. He loved the world and lived for it. To get and to hold this world's goods was the passion of his life.

Jesus pronounced his life a failure and him a fool. And he had no better place in all the universe for him than hell for which he had diligently prepared himself during all the years of his probation.

A SEVERE TEST.

Men who build great fortunes in the midst of misery and destitution close their eyes to the cry of the needy and are blind to distress and ignorance which money rightly used would greatly relieve. The word of God speaks: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 3, 17-18; 4, 20.

Young men of this generation, beware! We are living in an age of material prosperity. Vast possibilities are in the reach of men of brains and energy. Men may accumulate money by millions. Small earnings and a competency are despised. A spirit of wild speculation fills the air. Men will be rich. By all means they will be rich. Listen to the Scriptures: "They that will be rich fall into temptation and a snare and into many hurtful lusts which drown men in destruction and perdition." 1 Tim. 6:9.

CHAPTER IV.

TO YOUNG MEN—THE USE OF POVERTY.

"Nature when she adds difficulties adds brains."
—Emerson.

"I have worked on a farm, taught school, run a mill, been a soldier, and a preacher. And it has taken all these to teach me common sense and keep me level," were words spoken by a successful preacher of middle life.

A RICH SNOB.

A gentleman went into a printing office. A piece of work had been left in the hands of an employe, who said it had been handed to the employer. The young employer is the son of a wealthy politician. He knew nothing of it and seemed not to care. Foolish young man! His father would not have made such a blunder. He was alert to his interests, but his son, in the assurance of his father's money, could afford to maintain a cheap independence. He stupidly stands in his own light.

Had he been a poor boy, striving to make a living, he would have been polite and solicitous to gain patronage.

His father's money is ruining him. A little wholesome poverty with right training might save him from dissoluteness, and his father from heart pangs and financial loss.

MONEY TO BURN.

A wealthy Senator, rising from a barber's chair, offered the customary price for the work done. He was promptly reminded by the tonsorial professor, "why Senator, your son always gives me a five dollar bill for his work." "Oh, yes," said the sage old Solon, "but he has a rich old father you know, and I have not." And he might have added, "my son" has not had the hard sense ground into him by life's stern experiences that his father has."

I am not advocating poverty for poverty's sake, and am not speaking of the poor living in dens and hovels and slums of cities, but of the poor, who must work. They may have plenty of plain food and plain clothes, but they must economize, be industrious, and do their part to make a living. In their homes there may be right instruction. Such poverty rightly taken, teaches industry, economy and many virtues, which make for character and may result in wealth.

A RICH UNCLE.

Young men complain that they have no chance in life. They are not appreciated. They are not slow to boast that if some rich uncle would die and leave them money, they'd do business and succeed in amassing wealth. Money is all they need. They would do the rest.

The most astonishing thing about these young men is their unbounded confidence in their ability to suc-

ceed. If only somebody would appreciate them and die and leave them a fortune.

LACK OF SENSE.

Deluded youths! Their confidence proclaims their ignorance and self-conceit, both of which stand between them and success. Their need is not money or a rich friend, but sense, self-control and manhood—the determination to help themselves.

There are advantages which poor boys have, if they are not too poor, and if their parents are intelligent and honest and govern well their households.

THE SILVER SPOON.

They are not likely to be pampered. Their wishes are not anticipated. They have no luxuries to make them less healthful, or appreciative of common pleasures. Their indulgences need not make them impudent or disobedient.

It is sometimes thought that if the sons of the rich do not become vicious the evil of riches in their case has been averted. But sons of the rich often suffer from effeminacy which makes them easy prey in the hands of strong competitors.

You work hard. You make sacrifices. This seems hard. The sons of the rich do not, but if they miss the work they fail of the discipline that comes from work. Hard work is good, it don't hurt, it will make you. It is your school—the school of experience. It will teach you self-control. You will learn lessons in the school of industry that you can-

not learn elsewhere, and lessons you will not forget. Every day's work is the best school. Earning a living is a poor boy's university. And it is of more value than a university education without knowing how, or being willing to work. Take work rightly. If you do not like it take it as you take medicine.

NATURALLY LAZY.

The poor boy, in a respectable home, is forced to work. This he thinks is hard but it is his salvation. Life is so urgent that we cannot succeed without industry. The savages are lazy and civilized men do not like work. Idleness is native to us. Industry must be cultivated. Naturally inert, we need the pressure of necessity to develop in us traits which win success and happiness.

ONLY FIFTY.

It will be an encouragement to poor boys to read the following by a writer in the "Juvenile Court Record":

"I have on my desk a list of one thousand successful men of this nation. By 'successful' I do not mean mere money-makers, but men who have given us new conceptions of steam, electricity, construction work, education, art, etc. These are the men who influence our moral as well as physical lives. They construct for better things.

"How these men started in work is interesting. Their first foothold in work is a fine study.

"Three hundred started as farmers' sons.

"Two hundred started as messenger boys.

"Two hundred were newsboys.

"One hundred were printers' apprentices.

"One hundred were apprenticed in manufactories.

"Fifty began at the bottom of railway work.

"Fifty—only fifty—had wealthy parents to give them a start."

The percentage of rich men's sons who were in the list of success is not large. The poor boys who had to work were the final winners. Their poverty was not in their way. It served as a spur. It was an incentive. It was really an opportunity.

On the other hand the money and the luxurious surroundings that the sons of rich men had did not help but hindered them. It was a handicap. It weakened their fibre, made them less resolute, less manly and less independent; taught them idleness rather than industry. And be it forever known that no man can succeed without work. Work, regular, earnest well directed work is the price of true success.

The rich man's son has my sympathy. I believe that an increasing number of rich men are awake to the danger of riches to their children. They are training them in industry, economy, obedience, self-control, and deference to their superiors. And this is the hope of their future lives. Their danger is sloth, insolence and intemperance. Why should they work, who have everything, whose money can command servants and every luxury?

The laziness that is native to us all is pampered in them by the excess which they inherit. Their blessing is their curse.

Work then is a blessing in disguise. "Thank God every morning that you have something to do which must be done whether you like it or not. Being forced to work to do your best, will breed in you temperance, self-control, diligence, strengh of will, content and a hundred virtues which the idle will never know."

The following verses utter a truth that needs emphasis, which, aside from an apparent prejudice which runs through them, are to be highly commended:

"The rich man's son inherits lands,
And piles of brick and stone and gold,
And he inherits soft white hands,
And tender flesh that fears the cold,
Nor dare he wear a garment old:
A heritage, it seems to me,
One scarce would wish to hold in fee."

"The rich man's son inherits cares;
The bank may break, the factory burn,
A breath may burst his bubble share;
Then soft white hands could hardly earn
A living that would serve his turn."

"What doth the poor man's son inherit?

Stout muscles, and a sinewy heart.
A hardy frame, a hardier spirit!
King of two hands, he does his part
In every useful field and art:
A heritage, it seems to me—
A king might wish to hold in fee."

CHAPTER V.

TO MEN OF FIFTY.

"Let him that thinketh he standeth take heed lest he fall." —Paul.

We expect men of middle life to be for strength like the rock Gibraltar. They stand before us as mighty oaks of the forest.

Having passed the slippery paths of youth and the sappy period of manhood, they have been tested and stand in the power of mature life.

Bulwarks in the professions and business world, they are a determining factor in politics and literature. They set the pace for society. We expect strength in men of fifty. Strength without the foolishness of inexperience or the uncertainty of dotage.

THE TEST OF MIDDLE LIFE.

But a strange spectacle often presents itself. Men who should be at their best, losing out in business, not keeping up with the swift moving procession of politics, or failing in health.

"Well, I have made barrels of money. My life has been a busy one. Since a boy I have been a hustler. I am now fifty-one years old, and for the last three years I have fallen back in business. I have not even made expenses.

"I don't know why. No one wants to go my secu-

rity, or cares to help me. I scarcely know what to do. I am honest, have had experience, and am not afraid to work. Now how do you account for this situation?''

Thus spoke a man of middle life to a stranger, who had stepped into his office on business of his own. He spoke as one who soliloquized.

''Well,'' said the stranger, ''I see that you are writing a letter. Are you writing for yourself or some one else?''

''For myself, of course.''

''And I,'' said the stranger, ''have called on you for my own business.'' I notice that we are all taking care of ourselves. Men are busy doing this. They have little time to look after others. You and I, too, are busy. We have little time to carry other people's concerns.''

MIND YOUR OWN BUSINESS.

''People who might interest themselves in us are struggling with their own problems. We presume that they have money and leisure, but they are pressed for both. Our richest men need money the most. They have so many demands upon their money that they are generally 'hard up.' We wonder that they do not interest themselves in us, but their hands and brains are busy, and their time so involved that they do not know what to do.. Frequently men whom society envies, because of their wealth and position, go down under their burdens. Perhaps they wonder

that no one cares for them. Frequently such men say that their money is all men care for.

"Then, too, men of our age, have problems that do not belong to younger men. The man of twenty looks at life with one pair of eyes and the man of middle life sees it with other eyes, at least from another point of view.

"Men whose health has failed because of too much confinement, lack of exercise, or pressure upon one side of their natures, have changed their business and mode of life. They have learned to make a living at a new business, and recast the habits of their lives. This test is of no small proportion."

Ministers whose nerves give way under the constant strain of preaching and pastoral work, peddle books, raise chickens, or potter around, doing rough jobs with hammer, or saw, or spade. Taking the place of a boy, or an underling, or doing work that requires very average ability.

These men tell us that the situation is difficult. They are not the equals of trained bankers, merchants or tradesmen, in the fields which they have adopted later in life from necessity.

HIS MANHOOD TESTED.

The question is how will they meet the test of middle life? How will they accept the situation with its embarrassments of poverty and ill health, certainly of inability to cope with men made strong by a generation of experience?

Will they play the man and meet life with brave hearts? Will they master themselves and sing a song of hope, or wail a dirge of lament?

Such conditions confront many a man between the ages of forty-five and sixty years. How he will do depends on the man he is, perhaps on his wife also. Blessed is the man who at such a time has a wife who is a true helpmeet to him.

He will need to take himself in hand. The problems of young manhood are easily solved compared with those he now meets. Every faculty will be tested. He will be tested at the point of pride. He may be reduced to very humble work, and tempted to discouragement. If his life has been sedentary he will incline to physical laziness. If he has been used to physical work he will not easily change to mental toil. And he does not wield the power among men that he once did. His money earning power is reduced.

BE SOUND.

In every way he will be tried. As the editor of "Success" says of the young man, he will need to be sound. He may be brilliant, but he must be sound. He may be learned, but he needs more than scholarly attainments, to be sound. He may be weak in body but if he is to retain poise he must be sound. His soundness of judgment and life, his perfect sanity and balance of character are his hope. Paul's words may be applied here, "Be sound in faith, in charity, in patience."

The bishop saw a danger confronting this period when he said, "I am often urged by the older men to talk to young men entering the conference.

"We cannot be too careful," they say, "whom we admit into our ranks."

THE BISHOP'S BURDEN.

"But," said the bishop, "I am more concerned about men fifty years of age. They are the burden on my mind. I know preachers who haven't bought a book for ten years. You have but to look through their libraries to pity their poor congregations. Preaching their old sermons, they have ceased to grow. The poverty of their mental resources is apparent to every intelligent listener."

"Slouchy in manners, untidy in personal appearance, wearing unpresentable linen and unblackened shoes, they bear the general marks of a back number. They complain that they are not appreciated. Their age, and experience, and long service of the church is rewarded with appointments to "hard scrabble circuits."

The bishop grew eloquent as he urged that the preacher at fifty should be at his best, at sixty increasing in might, at seventy a power for God among men, and at eighty, well nigh irresistible.

THE GOOD OLD WAY.

Sometimes as the years have gone the man has slowed up a little in his pace and lost out in latest methods, and wakes up to find a generation of young-

er men, whom he knows not, but with whom he must compete, with the reigns of business in hand.

They come on the scene with the freshness and energy of young manhood. Well educated, they have the latest inventions and methods of every kind. They bristle with life. They think and work in terms of today.

The man of fifty may be meeting the new conditions with the clumsy equipment of yesterday. And he wakes up, one fine morning, to find that he is not only behind the times, but behind in his bank account, and in the hands of the receiver.

FORGET THE PAST. PRESS FORWARD.

He will likely step down upon a lower rung of the ladder. He will do simpler work, perhaps learn something new, and compete with younger, cruder workers. He may never regain his former place. His pride and his family's pride will array themselves, and every untamed faculty and instinct in him will be to hold in check. He will seem to be out of joint with things. What will he do? He faces new conditions, and must meet life anew. It depends upon himself how he will meet the issue.

KINGLY SELF-CONTROL.

If he has a harder question to meet than he had as a young man, he has also some things to meet his harder problems with than the young man has. He should have stored away wisdom, and habits of industry, and courage. The hard school of experience

has taught him many lessons. The foolishness of youth should be well rubbed out of him. His very mistakes have been schoolmasters.

GROW NEW WOOD, OR DIE.

It does not follow if he fails to retrieve his fortune that he is a total failure. He may not do that and be a success in the best things of life. Money or its lack is but an incident. But the thing worth while is, will he take himself in hand? Will he conquer himself? Will he keep courage to the front? Will he meet the situation the best that it can be met by a man with his powers and in his condition?

Men who have founght bravely for a generation frequently go down under the stress at this period. If the tests of middle life are truly met a man may hope to enter upon the next period, the youth of old age, with a spirit of cheer and hope that will augur much for a long, useful and happy life.

CHAPTER VI.

IDEALS OF MANHOOD.

"Too low they build who build beneath the stars."
—Young.

A young man sitting in the office of a business man, who was absent, was puffing a cigar, which he held between his fingers.

His feet stretched on the top of a table, he seemed to measure the distance on the opposite side of the office as he craned his neck and "spurted" tobacco juice to reach, if possible, that distant cesspool of nicotine.

In this position he said, with a laugh, "I'm the agent today. I'm occupying the chair and doing the business, I want you to understand."

His laugh, returned by the other young men in the office, seemed to say, "It takes more than a cigar in the mouth and vigorous spitting with feet elevated on the table to constitute a man able to discharge the duties of a responsible trust."

But this is a picture of many a boy's ideal of manhood.

FOOT BALL AND BROKEN BONES.

The young man on the football team who represented the university in many states, said to a neighbor, who is an older and wiser man, "I've gotten my

nose broken three times in the game. See my hand? In the play over in Illinois last week it was stepped on three times and mashed. I got one of my ribs broken too, and it's sore now!" And the young man was far from jubilant. He even looked disappointed.

His friend with gentle sarcasm in his voice, said: "But it is in a good cause, isn't it? Don't let little things like that daunt your courage. Things that are worth while may cost a broken rib which may affect you through life, or a broken nose which may result in cancer. But are they not worth all they cost? Cheer up! Be brave. Keep smiling."

"But soberly, John, do you think it is an investment that is worth while?

"Is the game worth what it costs in broken bones and bruised flesh, in loss of time and energy from your college work? Could you not spend the time and strength in a way that would better compensate you for the investment in your education?"

WALKING—FIGHTING—FASTING.

A Mr. Weston just now proposes to walk from Boston to the Pacific coast in sixty days. Suppose the old gentleman does not break his health, but succeeds in his exploit, a yellow dog could beat his best recorded time.

Another boasts that he can fast forty days. Well, there are animals that hibernate for months and do not boast of doing anything smart.

When the writer was a boy John C. Heanon was a great fighter. Later, Sullivan fought everybody whom he thought worthy of his muscle. And these athletes have brought on a host of imitators among the boys of the land. But what of their exploits?

The tiger, the bull-dog, or the wild cat excel them without strutting or boasting.

The little fish in the sea can out swim the greatest swimmer. The eagle or the lark has never been known to fall out of the air from sheer awkwardness, or because of machinery too cumbersome, or not properly adjusted.

Men boast that they can drnnk more beer, or eat more oysters than another, but they never seem to think that a pig at the trough can swill more than they.

The pig may even be less particular than the beer guzzler and the glutton as to the quality. He does not pretend to do anything but root and grunt.

Are these worthy ideals for an immortal spirit? Will they satisfy man formed in the image of his Creator? Can man with his God-like powers come down to the level of the mere animal without self-degradation? The descent is too great. "He aims too low who aims beneath the skies."

When attention is given to physical over intellectual development it marks the barbaric stage of progress.

When the intellectual is stressed above the spiritual it marks a lower life.

WEALTH AS A GOAL.

This "money mad age" stresses wealth. Money is our god. We worship the golden calf. We give health and character for wealth and position and power and find out in the end that we are poor and destitute and naked.

CHARACTER IS GOLD EVERYWHERE.

Without character we are poor, though worth millions. Character is the end of life. It is the crown of every effort. Without it all else is loss, but with it there can be no real failure. It is the "pearl of great price." It is the pure gold that cannot be destroyed by fire. It is of value everywhere in this world and the next. It does not have value because men stamp it. Its value is intrinsic. It is worth as much marked or unmarked. It is like God, eternal and everywhere. Character is the gold of heaven and the real currency of earth, though often misunderstood and overlooked.

CHAPTER VII.

PROFANITY.

"What does Satan pay you for swearing?" asked one gentleman of another. "He don't pay me anything," was the reply. "Well, you work cheap. You certainly do work cheap, very cheap indeed."

"Because he is charged with using profane language John Blank was arrested last night."

This notice in a city daily points in the right direction. Taking the name of the Lord in vain is prevalent. You scarcely meet a company of men on street corner, in country place or at work anywhere but their conversation is interspersed with oaths. The practice fills the air. Your ears are offended by boys in their play swearing, as well as using other vile language.

BOYS IMITATE MEN.

I am aware that much of this is the result of carelessness. It may come by imitation. Boys would be men and so imitate their elders in the things that are showy and require no outlay of talent or self-denial of their lower natures. Vice is more showy than virtue.

It may indicate want of thought and go with general dissoluteness of manners and morals.

The man who swears may be adjudged careless in other ways. A want of discipline goes through

his moral nature. It is a sign betokening evil and says to the beholder **Beware!**

It is an ungentlemanly habit, from which men usually refrain in the presence of ladies. A young man does not like his mother or sweetheart to hear him go off like a volcano in action. Neither does he, in a cool, calculating way, offend sensitive ears and pure hearts.

It indicates untrained powers. When a man flies into a passion his intellectual machinery is running wild. "Anger is temporary insanity."

One who uses profane language when not angry presents the appearance of a garden over-grown with weeds. He is like a team of horses without a driver. Satan tempts other men but the profane swearer seems to dare Satan himself.

OATHS PRINTED.

What an example to place before the young.

How would one feel to see his oaths printed, as he uttered them, with his name signed to them? A man falls in self-respect every time he vilifies the name of God. This is instinctive. He decreases by every wreck of words and passion in manhood and virtue. Every such act makes him a lower man, a more degenerate man.

WILL BREAK FAITH.

We naturally discount a man who takes the name of God in vain. We turn from him as lacking "taste, character and breeding." I would not place

in an important position of trust a young man who is an habitual swearer. The habit might indicate looseness of principle that would render him untrustworthy. He who is faithless toward God is faithless toward men, when it suits his convenience.

HOW UNREASONABLE.

How unreasonable is this sin! God is our Creator. In him we live, move and have our being. He is our Father, as he is the natural Father of all the living. "Every good and perfect gift cometh down from the Father of light in whom is neither variableness nor shadow of turning." We cannot do a good thing nor think a good thought without Him.

How senseless to curse the name of our Creator and Preserver. What madness to call His wrath and condemnation upon our heads. What can it mean? Does the swearer, or he whom he curses receive any good?

AN UNGRATEFUL HABIT.

The ungrateful habit is lacking every instinct of kindness and love. Suppose a child should curse the mother, who gave him birth, or the father who protects his tender years and is the guide of his youth. We would say such a child is unworthy of his parents, lacking in natural affection.

Suppose a beggar, who had been housed, clothed and fed should turn upon his benefactor with oaths and cursing? We would say the wretch is mean

and unworthy. His conduct would indicate that he was insane or an ingrate.

No reason can be given by anyone, old or young, in any condition of life for defaming the name of God that will stand the test of reason or the fires of the judgment day.

SAM JONES.

Some will say that they have formed the habit of swearing, that they are very sorry and have tried to stop it but can not. This reminds me of a story. The late Sam Jones in his early ministry had a member who was given to swearing. Mr. Jones expostulated with him, but the member excused himself on the ground that he had tried but could not help swearing.

CAN'T HELP IT.

"Oh well," said Mr. Jones, "don't trouble yourself about it, brother. You are not responsible. God will not hold you accountable and will not punish you for that which you cannot prevent."

"But," said the member, with considerable embarrassment, "I-am-afraid-that-I-can-help-it."

"Ah," replied this master in Israel, "that is a different question. Now, sir, you are responsible for defaming the name of God and He will hold you to strict account and will send you to hell for willfully sinning against Him."

The story goes that the man became aroused to the enormity of his sin and repented, bringing forth fruit meet for repentance.

Brother man, there is a law that "such as ye sow that shall ye also reap." And the fearful question is, what shall the harvest be of all this wild reckless sowing? The swearer is sowing "the wind and shall reap the whirlwind."

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain." Ex. 20-7.

CHAPTER VIII.

COURAGE IN EVERY DAY LIFE.

"Do thy Duty; it is best,
And leave unto the Lord the rest."

Let us do our duty in our shop or our kitchen, the market, the office, the school, the home, just as faithfully as if we stood in the front ranks of some great battle, and we knew that victory for mankind depended on our bravery, strength and skill. When we do that the humblest of us will be serving in the greatest army of the world.

—Theodore Parker.

The realm of every day life presents examples of courage so common that they scarcely illicit notice. The courage is real, too, as that displayed in moments of crisis on battle field. What is more, courage in daily life is usually above question as to its moral purpose.

"Think of the army of mothers of children of school age and younger who must leave their homes and sleeping children every morning. Washerwomen, scrub women, factory workers, office workers, office cleaners, women in the stores and waitresses; thousands of them must work all day in ignorance of what their children are doing."

WHAT ARE THE CHILDREN DOING.

To meet these conditions requires courage. What are the children doing while the mother is absent?

Will they get their breakfast all right and get to school? Will they get hurt? What about their tenement house associates? How anxious must the mother be till she gets home at night, and sees them all safe; how full of dread and fear lest evil might befall her precious flock.

One mother who was absent from her children at work from 12 till 9 o'clock, said, "until I turn that corner at nine and see a light in the window, until I look into their faces and see the innocence of childhood still there, I live in hell."

SAFETY OF WORKMEN.

According to statistics, of every 1,000 coal miners in the United States during 1906 over three were killed and more than six were seriously injured in accidents at coal mines. Every 190,353 tons of coal mined in this country during that year cost one life.

On the general subject of the safety of workingmen, Dr. Josiah Strong, president of the institute for Social Service, has said: "Few appreciate the fact that in a given time, our American workingmen are suffering more casualities than two great armies could inflict on each other equipped with perfect weapons of death, and making slaughter their express business. Indeed, the casualties of our industrial army would supply with victims a domestic conflict equal to our civil war, and at the same time a foreign conflict equal to the late war between Russia and Japan. If we were waging two such wars

perpetually, and there were little or no public opinion demanding that they be brought to an end, could we really call ourselves a civilized people?''

Men think seriously and bravely before facing toils and dangers of mines, quarries, railroads and factories.

"THE DINNER BUCKET BRIGADE."

An army of men with dinner buckets on their arms speaks of self-denial and manhood often of high order. They rise early, breakfast and often travel miles to be ready for work by 7 o'clock. This is repeated every working day in the year, and year after year. Often the struggle is with feeble health, inadequate wages and hard and disagreeable labor.

Back of the working man is the noble wife, who shares the sacrifices incident to his life of toil. Her part of caring for the children, doing house work and managing the week's wages to meet many demands and keep out of debt tests and develops the noblest traits of human character.

A newspaper clipping reports that 27,000 women in New York support their husbands. There may be a tinge of sarcasm in the clipping but to the extent that it is true, it represents what is often seen in real life; women supporting drunken, invalid, incompetent or defective husbands. They are true to their vows, ''for better or for worse.''

A DOCTOR'S CARES.

A doctor supports his invalid sister, paying all

bills. This charge, added to his family cares, he felt, was his full part of life's burden. But when his wife's limb was broken and amputation became necessary, he felt that he had more than his share of trouble.

But he said, "It will never do for me to go into sick rooms carrying marks of sorrow in my own life. My limitations are great, but I must not yield to discouragement. Others have troubles. I am not worse off, and, indeed, not so badly situated as many. I must do my part cheerfully. I will be strong."

THE BRAVE WIFE.

His wife is not less brave. With Christian fortitude, she stands uncomplainingly by his side. They are an illustration of multitudes, whom no man can number, in all walks of life, who are standing true to the work of life, meeting its burdens and afflictions with unfaltering trust.

The lines by Emil Carl Aurin, in National Magazine, on "Every day Heroes," are true to life:

They ride in the cab of the engine
  As the train speeds through the night,
With the lives of scores depending
  On their reading the signals right.

They stand at the helm of the vessel,
  As she tosses and rolls in the gale;

Or cling to the storm-swept rigging
To furl the beating sail.

They work on the great tall buildings,
That tower far up toward the sky,
Or down in the mine's dark level
Where death is always nigh.

With death in a hundred guises,
They battle each day in the year,
Without the notes of a bugle
Or drum to give them cheer.

No flag have they to lead them;
No glory to spur them when
They stand face to face with danger
But they stick to their posts like MEN.

CHAPTER IX.

A PLEA FOR THE CHILDREN.

"Our prayer should be
For a sound mind and a sound body."
—Journal.

I am aggrieved, but my burden is that of the school children. They are overworked. They are in a race. The excellent motto, "Excelsior," is overdone. They are to do their best today, but a little better tomorrow. Their young lives are too "strenuous." Enough can not be done during school hours, and the children often take armsful of books home for "night work," like little book-keepers, clerks and professional men and women.

But the children enjoy it. In a pastorate of twenty-five years I find them interested in studies and teachers. They talk school and grades and promotion. In the procession they forge on.

EXCELSIOR.

If evil is wrought upon their delicate constitutions the blame is not to be charged wholly to the teacher, though they are directly connected with the children. The teachers are part of a great system, with work to accomplish in a stipulated time which they may not fail of doing without censure and possible loss of position.

AMBITION.

In his necessity and ambition the teacher seems to forget that the pupil is more than a little machine to grind out grades and make a good showing for teacher and school. At least, the teacher views the pupil largely from this point.

The powers above bear on the teachers, who bring pressure upon the children. Girls thirteen to eighteen years old, with headaches and other sickness in that delicate period, ambitious to keep up with, or lead their classes, are a pitiable sight.

NERVOUS DISORDERS.

Delicate young fellows without color in their cheeks, are a sad sight when one thinks of the strain of life that will soon demand the best physical health and strength.

Statistics show an increase of brain and nervous disorders. Allow for excessive drinking, the use of tobacco and other narcotics, and the strain of our complex life, one is free to admit that the pressure brought to bear upon the delicate brains and nerves of the young increase the evil.

Many intelligent physicians say that too much is required of children, and parents often fear that the children are taxed beyond their ability.

A BUSY AGE.

The writer appreciates the difficult and delicate work of the teacher. As a class they are choice

people. They are often overworked as well as the pupils.

He queries whether educational leaders could grade the work of schools so as to take a little of the pressure from innocent young people. It is asking much of this busy, restless age of trained leaders and captains among men to do what would make their work seem to move slower. But he asks it in the interest of the better health of the children and the coming men and women.

I copy a few of the bitter wails of parents as they have suffered the awful loss that had come to their homes through the cramming process of our modern educational system, from "The Ladies Home Journal":

"We pushed her, and God knows how we suffered for our mistake."

"She graduated, but she never recovered, and in two years we had no daughter."

"I thought more of a diploma than I did of my child. Now, I have only the diploma."

"Promotion! Promotion! was our cry. Then our little girl was promoted—but not in the way we hoped."

"We placed an education above health, and the life of a promising boy of eighteen is the price we paid for our mistake."

"It was music and painting added to a tired brain. Now our house is still—a monument to our thoughtlessness."

"What would not my husband and I give of our means today if we could undo the past and bring back our only child! That is the hardest part to bear—the feeling of what we might have done. From the housetops we would cry out to parents to take care!"

Prof. John M. Tyler of the chair of biology in Amherst College has pronounced convictions upon the crowding of children in their school work. What he says will be a revelation to many. If we think that he is an extremist it will possibly show that we have gone to the other extreme in pushing the mental development of little children at the expense of physical growth and well being, and possibly of life itself. He says:

A SOUND BODY.

"The 'all-work-and-no-play' theory of education is antiquated, out of date, and not only worthless, but positively harmful to children. For children in the primary grades, that is, children between six and ten years of age, thirty minutes a day should be the maximum amount of time given to study—fifteen minutes in the morning and the same amount in the afternoon. The rest of the time should be spent on the playground. The only business a young child has in life is to grow. If a child is growing, no matter how he looks or what he knows, I say that child is doing well. Whether a child passes or fails in such and such an examination is a matter of little consequence, but if the child can not pass nature's exam-

ination then there is a very grave situation. The public schools are not sending to the colleges students who can think properly. I believe this is the result of early forcing. When after a few minutes he becomes tired studious work is piled upon a child, and he dawdles over his books. Thus he contracts a bad habit. We must inquire after the health of our school children. If we do not heed their health, then our legislatures, a generation hence, may ask us what we have been doing with these children. If the physical body is to be powerful, then it must have a chance to grow. That is the business of every child—to grow, and nothing else. But are our school children getting the chance to grow—those between six and ten years old? And if they are not, then we should ask ourselves why. My own solution would be to place more emphasis on play and less on the book and desk."

PLAY IS AN EDUCATOR.

"Also, I would house the children in light, airy, sanitary school buildings. It is a sin to attempt to keep children still. In prescribing mental work we should not ask what the child can stand, but what is the maximum amount that is good for him. I believe that thirty minutes a day spent in conversation with a bright young teacher is enough. Of home study ten minutes a day is probably long enough. Otherwise the children will dawdle over their books. The playground is the best teacher. There the child

learns alertness, fairness, resolution, and how to make friends. What subject in school can teach a child as much in an hour as he can learn in that time at play? Play is the natural and wise form of education at this stage. It enlarges the muscles and lungs, strengthens the heart, develops a steady, tough, and resistant nervous system, and establishes health. Health, tough muscles, and steady nerves are the foundations of courage.

A fine spirit of sarcasm runs through the following verses, but they show the trend of our school life which parents and teachers would do well to heed:

"Ram it in, cram it in,
Children's heads are hollow;
Slam it in, jam it in,
Still there's more to follow—
Hygiene and history,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, geometry,
Greek and trigonometry—
Ram it in, cram it in,
Children's heads are hollow."

"Rap it in, tap it in,
What are teachers paid for?
Bang it in, slam it in,
What are children made for?

Ancient archaeology,
Aryan, philology,
Prosody, zoology,
Physics, clinictology,
Calculus and mathematics,
Rhetoric and hydrostatics—
Hoax it in, coax it in,
Children's heads are hollow."

"Rub it in, club it in,
All there is of learning;
Punch it in, crunch it in,
Quench their childish yearning
For the field and grassy nook,
Meadow green and rippling brook,
Drive such wicked thoughts afar,
Teach the children that they are
But machines to cram it in,
Bang it in, slam it in—
That their heads are hollow."

"Scold it in, mold it in,
All that they can swallow;
Fold it in, hold it in,
Still there's more to follow.
Faces pinched, sad and pale,
Tell the same undying tale—
Tell of moments robbed from sleep.
Meals untasted, studies deep,

Those who've passed the furnace
through,
With aching brow will tell you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it in, caressed it in,
Rapped it in and slapped it in,
When their heads were hollow."

CHAPTER X.

HONOR THY FATHER AND MOTHER.

"Bring back my trunk. I am not going to make my mother suffer so by my leaving her."
—George Washington (when sixteen years old).

A past generation treated children rigorously. Puritan ideas were sometimes carried too far. But the pendulum has swung to the other extreme. Laxity of family government prevails. Everything is made easy for children. The sugar coated pill indicates treatment of children at home, Sunday and day school.

Lack of reverence for age prevails. A high school principal said that he had but one gentleman in his school.

THE OLD MAN.

Children speak of their father as "the old man," and mother as "the old woman." Parents are discarded as "old fogy" because they may not be stylish in dress or up-to-date in manners. Their grammar, for want of early opportunities, may be at fault, but however inaccurate their language it is preferable to the slang in common use among the young of this generation. Often those who give their lives for their children are cast aside, in old age, as back numbers and as cumberers of the ground.

BOTH FATHER AND MOTHER.

The Scripture command is, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." The command is so important as to be placed among the "ten words" of the law. It is applicable to all generations and all climes.

The duty of parents is to train their children in the "'nurture and admonition of the Lord," to care for them in body, soul and mind, so that they may become noble, Christian characters.

Children in return are to honor their parents. This includes reverence, obedience, love, and all that attitude of spirit which will enable parents to best train them in holy character, teach them to make an honorable living, and in the highest way serve God and their generation.

Children are to honor their parents, not parents their children. Their mature years and experience and instinctive love for their children enable parents to protect and train and care for the young in their helpless, ignorant and inexperienced condition. The Bible provides for this in the establishment of the family. The purpose of which is to raise "a godly seed."

The command "Honor thy father and thy mother is the only one with a promise; "that thy days may be long in the land which the Lord thy God giveth thee."

LONG LIFE PROMISED.

This is literally true. Children who honor their parents in all that duty implies usually enjoy better health, avoid many dangers, keep good company, form right habits, become trained for life's duties and taught to be true to God and man. These principles, embodied in practice, tend to better and longer life.

The command includes the mother as well as the father in the child's esteem and affectionate obedience.

Among the heathen, woman occupies an inferior position. She is often treated as a beast of burden. Girl babies are unwelcome burdens, often destroyed in infancy. Widows are brutally treated and their lives rendered miserable.

CHRIST EXALTS WOMAN.

But the religion of the Bible exalts woman to her rightful place as man's equal. If he is "the head of the house she is the neck," that turns the head whithersoever she will. Because man, stronger and more selfish, would disregard her rights, the Divine Penman is careful to say "children you must cherish, love and obey, not only your father, but your mother, also."

A large part of the care and training of the children falls upon the mother; for this reason, also, she may be particularly mentioned, for how can she properly train the children if they do not respect and highly esteem her?

"MY WASH WOMAN."

D. L. Moody relates the circumstance of a Chicago youth, who was walking with a companion, when his mother called him. Is that woman your mother?" said his friend. "No," replied the youth, "she is my wash woman." As I remember, Mr. Moody said that he watched the career of the boy, who spoke contemptuously of his mother, and his life was not a success. He lacked reverence, truth and filial regard, without which a truly successful life is impossible.

The late Theodore L. Cuyler has the following weighty utterance on this subject:

"There is a touching story of the famous Dr. Samuel Johnston. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell books in his place. Samuel, from silly pride, refused to obey.

UNCOVERED HIS HEAD.

"Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary" and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

"He went into the market place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the book stall used to stand. 'This,' he says, 'was an act of contrition for my disobedience to my kind father.'"

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is representation of it in marble on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

"SPEAK THE TRUTH."

Dr. John Todd, of Pittsfield, an eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go and had made up a lie, that "the druggist had not any such medicine."

The old man was just dying when little Johnny came, and said to him: "My boy, your father suffers great pain for want of your medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love God, and always speak the truth, for the eyes of God are always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a heartache over the act of disobedience to his dying father. It takes more than a shower to wash away the memory of sins. Doctor Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you; always tell them the truth; always treat them lovingly; and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

"BRING BACK MY TRUNK."

When Washington was 16 years of age he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor and afterwords a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

CHAPTER XI.

WHAT TO DO WITH ENEMIES.

"Abuse can be best paid by love."
"Love and do as you please."
—St. Augustine.

Enemies are in evidence everywhere. They grade all the way from those who would kill you, fire your house or wreck your reputation, to those who have only unkind criticism for you. But they are one mark of our Father's favor. They are our inheritance. The promise is "all they that will live godly shall suffer persecution." "The world will hate you."

Our enemies must be met and disposed of in some way. The question is how? What are we to do with them? Shall we do them good or ill? Shall we be well or evil disposed toward them? Shall they be a blessing or a curse to us? The answer to these questions is in our own hands. At the last analysis, no one can injure us but ourselves.

The first and great requirement is to love them. Every other duty grows out of love and is an expression of "the greatest thing in the world." No higher teaching of this strange doctrine can be found in all literature than that of Jesus: "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy.

LOVE YOUR ENEMIES.

"But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you:

"That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

"For if ye love them which love you, what reward have you? Do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

"Be ye therefore perfect, (perfect in love) even as your Father which is in heaven is perfect." Matt. 5:43-48.

NOT HATE FOR HATE.

1. The spirit of benevolence is to be entertained toward those who oppose us. We are not to give hate for hate but contrariwise love for hate. A Christian lady said, "I love everybody, I love my friends, but I love my enemies more because I think they need it more."

Loving all men is vital. It is central in the Christian life. Our whole duty is involved in love.

Love for those who hate us is so contrary to human nature that it is everywhere considered the essence of a true Christian character.

PRAISE THEIR VIRTUES.

2. Bless them. Make them happy. Add to their success. Let praise of their virtues have its place. Regard their noble traits of character and speak of them as brothers. Bless and curse not.

Is this going beyond the limit of exact justice? Perhaps, but,

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd:
It blesseth him that gives, and him that takes."

PRAY FOR THEM.

3. Pray for them. There is no mistaking the persons Jesus means us to petition heaven's blessings upon: "Pray for those who despitefully use you and persecute you." This is connected with Jesus' emphatic, "but I say," as opposed to the teaching of the world.

Those for whom we are to pray are not indifferent fellows who dislike, but let us alone. Alive and active in their hate they oppose and injure us. They afflict us. They persecute us. They revile and injure us in reputation, business and in every way they can.

Paul said, "being reviled, we bless; being persecuted we suffer it; being defamed, we intreat; we are made as the filth and offscouring of all things unto this day. 1 Cor. 4, 12, 13. How gentle and

courageous the apostle was with his cruel enemies and how he prayed for them.

Peter quotes the example of Jesus: "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23.

Is this difficult? But remember that if we pray for our enemies earnestly and faithfully, we will come to love them. Our sentiments toward them will change so that we may come to have a sense of peculiar sweetness as we think of them. God is able to make all grace abound toward us.

FORGIVE THEM.

4. Forgive them. The Lord's prayer for his people is, "And forgive us our sins for we also forgive every one that is indebted to us." Luke 1:4. His own comment on the petition is, "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14-15.

What a gracious privilege to be able to forgive our enemies. They may not desire or care for our grace and love. A tender disposition toward them may, even for a time, enrage them. They may be unthankful and treat us roughly. But we have the privilege to forgive. The grace of forgiveness may be in our hearts. Yea, the spirit of forgiveness must be there or we are unforgiven.

FORGIVE THE UNWORTHY.

What if they do not ask to be forgiven? What if they are not worthy? Did Jesus wait for his enemies to repent before he forgave them? Did he not say of his persecutors, "Father forgive them for they know not what they do?" Did not the martyr Stephen, while the mob hurled stones at him, his face shining as though it were an angel's, cry with a loud voice, "Lord, lay not this sin to their charge?"

If our enemies do not repent and make appropriate confession are we not to forgive? There are men whose lives are wrong toward God and man, who will not confess their wrong doing? Shall we retain unforgiveness in our hearts? What if we were to die in this state of mind? Can we in this condition enjoy mental freedom or spiritual victory?

If we wait for our enemies to repent we may never advance. But thank God we are not dependent upon any man's attitude toward us. We may have the spirit of forgiveness flowing through our hearts so that we may be clean of any taint of sin though we may be hated by God's enemies and ours.

DO HIM A KINDNESS.

5. We may do them good.

Away back in the law it was written: "If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again."

"If thou see the ass of him that hateth thee lying

under his burden, and wouldest forbear to help him, thou shalt surely help with him." Ex. 23:4, 5.

Kind regard for our enemies will finally win them. Kindness would stop many lawsuits and bitter neighborhood broils. It would prevent a large part of the litigation in our courts and put a certain class of lawyers out of business. God hasten the day.

Instead of giving place to wrath on our enemies, Paul, who was a splendid example of tender love to his foes, exhorts the Romans: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 12:20.

GOD KNOWS.

And Solomon from whom the above is a quotation, adds: "And the Lord shall reward thee." So that if any one fears that his enemy is too stupid or self-willed to appreciate a kindness the wise man says that the Lord will remember the good deed and "reward thee." So let us not lose heart. We are dealing with God.

KILL YOUR ENEMIES.

The late Sam Jones tells of a man who, buying a farm was told that he could not get along with the neighbor adjoining him, for he quarreled with every neighbor. He replied that he would kill him with kindness.

The word got back to the neighbor that the newcomer said that he would kill him. The tale bearer

is apt to twist the truth. This further angered him.

Soon he moved onto his farm and his troubles began. His cattle getting into his neighbor's fields the fractious man would turn them onto the public road. He would kill a sheep intruding on his premises and throw its carcass over the fence onto its own territory. And in many ways he proved a foe to be feared.

When the enemy's stock got onto the Christian's field he drove them back onto the owner's grounds. Thus matters continued for some time.

But the culmination came. One day the Christian met his neighbor in the road with his wagon mired in the mud. His condition was helpless. We come to these extremities along life's way. Now was the Christian man's opportunity. Taking his team from his own wagon and hitching to his enemies, he pulled him out.

With wonder and delight the man stammered out: "They told me that you said you would kill me. Is this the way you do it?" "I meant, said the Christian, that I would kill you with kindness." "Is this the way you do it? Well, I am dead, I am dead." And it is reported that his enemy was dead, a friend lived in his place.

It was said of Archbishop Crammer that if you would be sure to have him do you a good turn, you must do him some ill one: For though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him.

A FEW ENEMIES ARE USEFUL.

6. Enemies may be used as a means of spiritual advancement. Heavy weights develop the muscle. The grindstone sharpens the ax. The kite rises against adverse winds. Difficulties rightly met strengthen the soul. They develop our powers. Our enemies are often our best friends in that they compel us to watch and pray. They humble us. They quicken us.

Our friends may flatter us. Not so our enemies. They search and try us. They know the weak places in our armour. They drive us to our knees. They make us think and cause us to examine our hearts and watch our lives. Were it not for them how could we exercise the graces of love, patience, and gentle forbearance?

In all this they are an advantage to us, though it may not be to their credit. They benefit us as the wrath of man praises God. John Wesley showed deep insight into human nature when he said: "The best helps to growth in grace, are the ill usage, the affronts, and the losses which befall us."

POOR CRIPPLES—BLIND TOO.

If our enemies are blind in hate and unreasonable in opposition we may regard them as deformed or diseased people. When we meet a cripple or one suffering from physical ailment we do not get angry and swear at him but we are sorry and would help him. If the disease is loathsome we plan to alleviate

his sufferings and restore him to health. If his trouble is mental we say he is weak and needs tender care and protection. Though he may torment us, our whole aim is to be helpful to an unfortunate brother.

Why not regard our enemies whose eyes are blinded and whose hearts are hardened against the gospel in the spirit of compassion? Why should pity fill our hearts at the sight of physical ill and hardness and prejudice be our attitude toward those who are spiritually deformed and diseased?

CHAPTER XII.

CHRIST OR A MILLION DOLLARS.

"My kingdom for one moment of time."
—Queen Elizabeth on her death bed.

A man in a testimony meeting said that he would rather be a child of God than a millionaire and not a Christian. He would choose Christ rather than a million dollars.

The statement caused the multitude to think and question: Was the man right? Was he not too radical? Might he not accept a million, if offered to him, and afterward accept Christ? Thus he would have Jesus Christ as his personal Savior and a million dollars with which to do good.

THE MONEY FIRST?

A million dollars is not to be scoffed at. It is not an every day offer. The church is in constant need of money. Humanity needs it. Every good cause cries out for help. A Christian can use vast sums of money in the service of his Master for humanity. It is too customary for the church to decry money and it is as unwise as it is frequent.

Upon the Christian man's testimony and the world's criticism I observe:

JESUS OR BARABBAS.

1. The man was loyal to Jesus Christ. He was

both Scriptural and rational in his choice. The position of critics is disloyalty to Christ and a practical rejection of His claims as Savior and Lord.

2. Pilate asked the Jews, "Whom will ye that I release unto you, Barabbas or Jesus, which is called the Christ?" They cried Barabbas. They could choose one or the other. To choose both was impossible. No wonder when Pilate again asked, "What shall I do then with Jesus which is called Christ?" that they all cried out, "Let him be crucified." To choose money before Christ is to crucify Christ.

NOW.

3. The present is the time to accept salvation. Now is the opportune time. Now is his time. "Behold now is the accepted time; behold now is the day of salvation." I am now accepting or rejecting the offers of mercy. Not to accept now is to refuse now. To choose my own time is to refuse Christ's invitation.

God is infinitely good to tell us when He will accept us. The hour is set. It is now. If the President of the United States were to grant me an audience with him I would know the hour that would suit him and not consult my convenience.

Paul, in bonds, preached to the governor "righteousness, temperance and judgment to come." Felix trembled, and answered, "Go thy way for this time: when I have a convenient season I will call for thee."

A CONVENIENT SEASON.

How much he trembled and was under conviction for sin we may not know, but he refused to yield when the Spirit called and we do not know that the "convenient season" ever came. It may be now or never.

4. "Ye cannot serve God and Mammon. He who would accept the million first chooses Mammon. And Mammon represents the world. No man can serve two masters. He chooses Mammon or God—not both. He chooses the world. He loves the present evil world, and sets his affection upon the things of the world and not upon things above.

GOD OR MAMMON.

5. Jesus says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." He does not mean that great wealth shall be given to his children, but the necessities of life shall be supplied. "Ye shall not want." Luxuries are not necessary. They may be hurtful. He will care for His children as He cares for the birds and the lilies. The one He feeds and the other He clothes, more gorgeously than Solomon in all his glory.

The kingdom first is God's order. To choose a million first is to change the plan of God. Anything placed before Christ brings confusion and conflict. God is authority. First things shall be first.

Christ or a million dollars? It is the old question

of Christ or Belial? Christ or honor? Christ or pleasure? Christ or self? Christ or the world? Which shall it be? May the reader respond:

"Take the world, but give me Jesus,
All its joys are but a name;
For His love abideth ever
Through eternal years the same."

Hear the authoritative word: "If any man will come after me, let him deny himself and take up his cross and follow me."

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:24-26.

CHAPTER XIII.

WORLDLY COMPROMISE.

"Worldliness—its plans, its pursuits, its culture, its pleasures, its ambitions, its philosophy—all are godless."
—A. T. Pierson.

"I believe when we bring the church down to the level of the world, we are all the while grieving the spirit of God. But some say, if we take that standard, and lift it up high it will drive a good many members from our churches. I believe it. And I think the quicker they are gone the better." —D. L. Moody.

'The friendship of the world is enmity with God."
—Bible.

How many profligate children come from professing Christian homes and even from ministers' families! We expect the dangerous classes to come from the bad elements of society, but again and again we find young men living unworthily, whose lives are a failure, in jails and penitentiaries, who have come from the bosoms of professing Christian families and have been taught in Sunday schools.

THE FORMER DAYS.

We are reminded that a generation ago the proportion of church members who observed strictly the forms of religion was greater than at present. Family prayer and regard for the Sabbath are not perhaps as prevalent as they were among professors. The general morals of society may be better but the standards of the church are lowered to meet the

world. Has the church said to the world, "We will not make too great demands upon you. We will meet you half way?" We are taking the world and the world is taking us. The ship in the sea is in its element, but the sea in the ship bodes the destruction of the vessel.

In earlier days the candidate for church membership broke with his sins and the world. His old manner of life might be decidedly changed. A theater-goer, dancer, card player, horse racer, drinker or swearer fought the battle between church and world before casting his fortunes with the church. If he failed he would not likely assume the insignia of a Christian.

THE LINE OF SEPARATION.

The distinguishing marks between church and world were plain and well known. Conditions have changed. The line of separation between professor and non-professor is dim and uncertain.

Respectable members of church patronize worldly amusements and live secular lives. The profession of Christianity being largely the observance of a ceremony necessary to entrance into church.

FASHIONABLE CHURCHES.

Certain churches known as fashionable and worldly are for rich and leading society people. Many regard them as social clubs, fraternities or societies. The working man and his family are not sought nor eagerly welcomed.

The gulf between these churches and the laboring classes is fixed, and there is too little passage from one to the other. It is against these churches that the laboring man has the spirit that makes him hiss when they patronizingly offer the hand of help.

SOCIETY PREACHERS.

Ministers of worldly churches defend by word and example the fashions of the world, the pleasures and extravagances of the day. Members freely indulge without rebuke the ways of the forbidden world. These churches exert wide influence. Their members are leaders in society, politics and business.

Cultivated people possessed of many excellent traits of character, they affect the life of smaller churches and that of towns, villages, and country places. They lower the standard of Christian living and repudiate Bible Christianity as fogyism.

LITTLE OUT OF DATE.

Plain Bible teaching is called "old fashioned." They believe in an up-to-date religion, liberal in theology and practice. They call their liberality Christian charity. It fairly bristles with worldly policy and shrewdness. It does away with sin, holiness and hell. They don't care what others do and they do not want to be troubled with your strictness, narrowness and prejudice and such things as creeds, dogmas, and Bible practices. They think that there is great danger of over zeal in religion, for why,

they say, should a man destroy himself before the time?

WHITED SEPULCHERS.

Worldly ministers and churches menace the cause of Christ. False standards turn men from the path of life. Multitudes of people, kept in spiritual darkness and ignorance, go into eternity without warning and hope.

Not entering the kingdom they prevent those who would from entering. They are the Pharisees of the present day; they are whited sepulchers, white without and corrupt within and often foul both without and within.

THE BATTLE WITH THE PHARISEES.

If Christ were present they would oppose him as they did when he was upon earth. His hard fought battles were with the Pharisees.

So it is today. True ministers are in battle with the Pharisees. These dominate worldly churches. They rule or ruin.

Men of God cannot prophesy smooth things and continue to be men of God. And so a worldly church makes rough sailing for God's prophets. Godly ministers may have talent and culture but if they dare to be true to their vows to preach the word, they must suffer.

"KNEE HIGH" INFIDELS.

Jesus Christ is crucified in the house of his friends. He receives the Judas kiss and is betrayed into the hands of his enemies.

Half truths are uttered. The integrity of the Bible is attacked. The pulpiteer may be a higher critic, sowing tares among the wheat. Vowing to preach the word and receiving salary to do it he betrays God's truth and takes a stand with reference to his solemn vows that for common honesty would not be tolerated in the commercial world.

The full pospel of salvation is suppressed or opposed. Blind guides lead the people and both together fall into the ditch of ruin and despair.

A hireling ministry, by which I mean men entering the ministry, not called of God, but adopting the sacred calling as a profession, covets the people's gold rather than the salvation of their precious, never dying souls.

The state of the church affects the family life of the nation and leaves the home without a high standard of holy living.

NO HOME RELIGION.

Parents though nominal Christians are without salvation. The home is godless. There is no family religion. Children never hear their parents pray. The home is without holy conversation. Godly ministers may be ridiculed. Think of it, no Christian example; no prevailing prayer; no concern for the salvation of the children in professing Christian homes. Parents may be careful to baptize or confirm their children. They may have the name of Christian. But Shakespeare, the great interpreter of human nature, shrewdly asks:

"What's in a name? that which we call a rose,
By any other name would smell as sweet."

Other influences affect the standard of piety in the home. Women's clubs may cause women to neglect home for society. The lodge for both men and women may further detract from the home, making it a lodging and boarding place rather than the center of attraction for the whole family.

Fraternities swarm like bees. They include high school children. These mimic the college and university. And all are often inimical to proper church discipline, right family life, and the formation of Christian character.

In one city the school children banded together demanding shorter hours of their teachers. In another city a $30,000 high school building was reduced to a heap of ashes. A class determined to tack up its banner in the dead hour of the night, was opposed by a rival faction. In connection with the desperate struggle the fire occurred.

The drift is unhealthful. Children early become unmanageable and tainted with wrong ideals. They are not healthy children but rather dwarfed men and women.

GOOD SOCIETY.

A feverish society life takes the place of a quiet, holy family life. The usages of "good society" are adopted. It must be so. "You might as well be out of the world as out of the fashion," is no meaningless

phrase. Madame fashion is imperious. Though in silken glove she rules with iron hand.

"Good society!" What prevails in "good society?" A thoroughly worldly life, worldly amusements, worldly conversation, worldly principles, worldly maxims, worldly usages and extravagance prevail. The standards of living are worldly and its spirit is of the world. It is of "the world, the flesh and the devil."

Can a man take fire into his bosom and not be burned? Can he drink poison with impunity? Can he breath malarious atmosphere and not become diseased? Can he walk in quicksand and not sink? Can he fall from a precipice and not be injured? Can he jump into a raging flood and not be drowned?

Neither can one take worldly society as his guide and be a Christian. He will make shipwreck of faith. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live."

Is "Good Society" not imperious in her demands? Cross her and see. Disapprove her laws, customs or even notions, and she will spurn you.

As a professing Christian parent lift your family life a little, but decidedly, above the par of the religious world around you and see if it does not require courage and independence of a high order. You will find determined resistance from leading society and church people. They will oppose themselves and argue with the subtlety of his satanic

majesty who would deceive the very elect. Stand for God in your own home against popular amusements, pleasures and extravagance and "good society" will take offense. Persist in your righteous stand and they will separate themselves from your company and cast your name out as evil. They will cry "to strict," "narrow, bigoted, peculiar." They will ostracize you.

SET THE FASHION OF A HOLY LIFE.

You ask what shall we do? What shall our children do for society? I ask are you a man or a mouse? Are you man or master? Surely your life is your own. You are no one's miserable slave, unless you choose to be. Throw off your chains and declare your freedom. Be a man. Lift up a standard for the people. If "good society" rejects you, make your own environment. Do right. Follow God. Don't follow the fashions of this present evil world, but set the fashion of a holy life and a godly home in the midst of a crooked and perverse nation among whom ye shine as lights in the world.

THE FRIENDSHIP OF THE WORLD.

Paul says, "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice: holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." Rom. 12:

1-2. "For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are His." 1 Cor. 6-20.

The Apostle James says: "The friendship of the world is enmity with God." The Apostle John said: "If any man love the world the love of the Father is not in him." And Jesus said of Christians: "Ye are the salt of the earth. Ye are the light of the world."

Oh! that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2-20.

CHAPTER XIV.

SACRIFICE.

"Sacrifice is love made manifest. By sacrifice love speaks. It measures the "how much" of love. Love without sacrifice is like fire without flame, a tree without a leaf, a stalk without a flower. We see so little sacrifice because we see so little love. Love is the key to sacrifice."
—Mrs. Booth-Tucker.

Sacrifice has almost gone out of fashion. We get what we want. We indulge our tastes. We build fine houses and adorn them with elegant furnishings. We eat, drink, dress, travel, and live expensively and luxuriously—if we are able.

It is our affair, if we afford ease, luxury and style. It is our money; we earned it: we can do as we please with our own. It is no one's business what we do so long as we harm no one. Thus we talk and talk.

The Gospel of Self Sacrifice is supplemented by the gospel of self indulgence. We enjoy this and see no harm in it. It is a little thing, not worthy of thought, certainly not of having scruples about. The very meaning of the word self-denial is almost lost.

FASTING.

In Methodist circles the old time practice of fasting is going out of fashion. The fathers observed this denial, recommended it as a means of grace,

good for soul and body. But their sons, strangers to the usage, ridicule it as old fogy.

A recent General Conference sought to obliterate all reference to fasting from the discipline as a requirement of young preachers in connection with prayer and heart searching before they were ordained to the ministry.

A persistent effort is made to remove the paragraph from the discipline making penal offense of theater going, card playing and dancing. The paragraph retains its place, but for the past few quadrenniums it has undergone severe firing. At the present increase of worldliness the voice of the church will soon cease its protest against leading worldly amusements.

It is no sacrifice to give up what we do not want or deny ourselves what costs nothing. One may donate old clothes or cold victuals to the poor without inconvenience; indeed by doing so he may rid himself of burdensome luggage.

Sacrifice differs from submission. Losses are the common lot of humanity. Sickness, suffering and death come alike to all and it is foolish to rebel. We submit to the inevitable. There is no helping it. But there is not the virtue of glad choice in submission.

Sacrifice and penance are not identical. Penance doles out duties. Its language is, "you have sinned. Now, pay by suffering. Hell is before you. Buy relief." Penance stands with scales in hands measur-

ing out for sin, suffering. Thus men would purchase salvation. But salvation is by grace, not by works, lest any man should boast.

SACRIFICE MEANS LOVE.

Sacrifice gives up some lawful self-gratification for the good of others or for a higher good. It sees a need and supplies it. It says, "I will supply the deficiency at a cost to myself—at any cost." It subjects itself to danger, loss or suffering for others. It takes risks which could be avoided.

Sacrifice is the language and measure of love. There is little sacrifice because there is little love. Where there is much love there is much sacrifice.

The mother at the bedside of her sick child sits up all night, not counting the hours, except as her heart throbs measure the pain of the loved one. The days steal into weeks. She grows weary and worn. But one thought thrills her bosom—the welfare of her child. She says, "Oh, that I could suffer for my child! I would gladly endure aches and pains if the one I love better than life might be relieved. Thoughts of sordid gain, ease or self-indulgence enter not into her heart. One consuming ambition burns her breast: "My darling, oh, that he might be restored to me. Oh, that he might not suffer, I would lay down my life for him if that were the price of his salvation."

SACRIFICE WILL BUY LOVE.

Go a step further. Sacrifice will buy love. The

mother of a family of noble children explained their devotion to her by saying, "I gave them myself." She spared no pains to train them. She talked with them and entered into their pleasures and pains. She read and prayed with them. Their living companion, and friend, she won them and retained their affection by unselfish devotion.

This is the secret of the "Sisters of Charity." Their sacrifice is the turning power of love. Loving self-denials win to them and their church the subjects of their devoted care.

THE SALVATION ARMY.

Sacrifice is the key to the secret of the Salvation Army's hold upon the hearts of the people.

Their officers as strangers go to any city without salary and with no official boards or ladies aid societies to welcome or be responsible for their success. Themselves, at the mercy of people, they plead, plan and labor for weak, unfortunate humanity. In response the world rises to honor General Booth.

Behold the difference in the sentiment of the people toward the late Alexander Dowie, self-styled, "the Second Elijah," living in luxury, filled with pomp and pride, swollen with conceit, gorgeously attired, assuming the attitude of a superior being, rolling in wealth at the expense of people who had become infatuated through his magnetic influence over them.

General Booth, living simply, a life exemplifying

the law of sacrifice, with millions of soldiers who honor his word, yet living so humbly that he does not read what the papers say in his praise. And though millions of money come to the Army his personal income is small and he suffers hardness as a good soldier of Jesus Christ.

The world hates the one and hastens to forget his memory. The world loves the other, and rises to do him honor. And men will perpetuate his memory as a rich legacy. What is its meaning? It is the purchasing power of a life of sacrifice.

MUST DIE TO LIVE.

The Jews uttered a truth when they said of Jesus on the cross, "He saved others, himself he cannot save." Men who save others cannot save themselves. They must suffer loss—they must die. The grain of wheat that is sown must die before it can bring forth a harvest. If the grain will not die it abides alone. So the man who would be mightily used of God must die to sin and self.

This element will redeem the church from sloth and fill it with new life.

THE FASHIONABLE PROFESSOR.

An aristocratic young lady, a member of church, wrote to her pastor explaining why she could not engage in church work, outlining her program as follows:

She rose late, prepared her toilet and breakfasted. Thus the morning hours were spent. In the after-

noon from 3 to 5 o'clock she made calls with her mother. At 5 she received calls, dined at 7 and went to the theatre at 8. Thus the hours passed and her pleasures and dissipations led late into night.

Sure enough! What time was left for the service of God? Mind and body jaded with the weary round she would leave no strength or relish for God's service.

Another young lady of wealth joined the Salvation Army. Her friends thought this a strange and radical action. When waited upon by a newspaper reporter she said that for ten years she had been a church member. The Christian life, with her, had been a failure and hypocrisy. Her religion had been confined to times and places. And she indulged things that were inconsistent for Christians, upon which she could not ask God's favor. Weary of the past she had given herself to God in absolute surrender. She did not wish sympathy, for her life had changed from dullness to one of supreme joy. She found a consecrated life worth while and though her surroundings were humble her joy knew no bounds.

SACRIFICE SPELLS POWER.

A small church—like thousands of its kinds—had been living for years at "a poor dying rate." A few members said, "we live wholly for God." They performed the doing of it. This changed their lives and the character of the church. From paying $136 for pastoral support they jumped to $800, and the ser-

vices of God's house were held in power. The church became known for abundant good works.

We would rise to place of responsibility. Are we willing to pay the price? It is said that great success is usually hinged upon peculiar renunciations of personal preferences.

Moses chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. The world would say, "what a fool?" But Moses chose to be God-centered rather than self-centered, sacrificing for his people rather than himself. He lives today the prophet of God, the lawgiver of the ages, the man of God whose memory shall never fade from the earth.

THE LIMP OF VICTORY.

Jacob suffered some peculiar loss, when, after prevailing with the angel, he went limping upon his thigh. But it was the limp of victory.

Three hundred Gideonites may have lacked the stately bearing of uniformed soldiers. But having the spirit of soldiers they were worth more than 32,000 undisciplined recruits.

Paul ate no meat offered to idols but his self-denial was for others. The meat was no worse because touched by heathen idolatry. But weak brethren thought its use involved them in compromise with idols. And so Paul uttered the lofty sentiment: "If eating meat makes my brother to offend I will eat no meat while the world standeth lest I make my brother to offend."

Christians gain power by self-denials that may not be known by others and their renunciation of pleasure and ease may not be connected, by the unthinking, with a life of fruitfulness. But the vine trimmed of superfluous branches bears much fruit.

Sitting in railroad depots writing articles for papers and chapters for books rather than enjoy the hospitality of eager friends, is the price one eminent minister pays for a ministry that influences men from one end of the land to the other. In writing more than twenty books he will continue to preach long after his body is in the grave.

LOSE YOUR LIFE TO FIND IT.

Some see nothing but bitterness in a life of Christian self-denial. They think of privation and suffering. They say "it is give up and surrender." Yes, sacrifice and sacrifice. If others are to be considered, what about our good and well being?"

It remains to be said that the consecrated life is one of blessedness. There are sweets in sacrifice. It opens doors to purest and deepest joys. In every act of self-denial the lower nature cries but the higher nature laughs.

Selfishness is disappointing. It opens hell in our bosoms while the life of love, finding expression in service for others, is the victorious life, the life more abundant, the life of heaven begun on earth.

CHAPTER XV.

SEPARATION.

"If there was one message that Christ made plain it was that his followers had to be different from the world."
—The Sunday School Times.

This is a day of associations. Men combine in business, politics and in every interest which they would promote. It is no longer "John Smith," alone, in business, but "Smith, Jones and Company." Business is going from the individual to the company with aggregated capital and influence. Corporations and trusts rule the markets, and sometimes ruin them.

Men combine in good causes. Temperance, prison, labor and other reforms have thus been promoted. "Together" is the magic word of today in every good work. Good men associated multiply their influence and strength.

I speak, now, not of association. Separation from doubtful and evil associations needs emphasis in a day when the tendency is to follow the multitude.

MIXING WITH WORLDLY SETS.

One cause of religious declension is the too free intercourse of Christians with the world; the indiscriminate mingling of God's children with all sorts and conditions of men on their own terms; their going into all sorts of society, and being governed by

the principles and maxims that govern the world. "The object, in a general way, may not be bad—an evening of pleasure, the desire to pass a social hour, to meet friends, or to form new acquaintances." A man's business, work, or politics, may link him with men who are not Christians, even among the wicked.

CLUB LIFE.

Modern club life mingles men and women indiscriminately. It has its gains, but losses, also, in spiritual tone and vigor to one who would be wholly devoted to Christ.

College fraternities, with social functions, the dance, cards, and smokers, menace the spiritual life of young Christians. These fraternities often intimidate Christian young people. They dare not say "we are Christians." Some of these young people from Christian homes are taught that there is a difference between the church and the world. But their associations tend to obliterate the distinction between Christian and worldling.

COURAGE.

Courage is needed in a young person to say "no" to the pleading invitation of a charming young lady to dance, play cards or attend the theater. A man is not made of stone, and "to be out of the fashion, one might as well be out of the world" is not an empty phrase. While others freely indulge forbidden worldly amusements it is a trying ordeal to a young person's religious principles.

I do not say that people cannot maintain the forms of religion in connection with a worldly life, but it will generally be found too tedious to do so. They may even come to deny the power of godliness.

I am sure that the weak faith of God's children may be attributed to their worldly associations. They absorb the spirit of the world; they lose the spirit of Christ.

If one would be strong in the Lord and the power of his might, he must be a separated Christian. He must be separate from sinners. That is a great Scripture which says, "Come out from among them and be ye separate and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord."

STAY IN THE CHURCH.

We are not to come out from the church. The church is of divine appointment. There is wickedness in the church, but it is God's church. Judas Iscariot belonged to the church. Ananias and Sapphira were members of the Divine family. The church was corrupt in the days of Jesus and the apostles, but that did not form an occasion for them to desert "the fold"; they did not advise it, but warned the church to cleanse itself from sin.

THE MONKS.

In the same way we are not to hold ourselves aloof from commerce, nor to forsake the abodes of men.

The monks made a mistake in retiring from the world. Their solitude was not good in its effect upon their lives, nor upon society. Jesus, in his intercessory prayer, met this temptation that comes to devout souls when he said, "I pray not that shouldst take them out of the world, but that thou shouldst keep them from evil."

KEPT FROM EVIL.

Our separation is to be from the evil. We are to be in the world, but not of the world. We are to be separated from evil. We are not to touch it. In this Christians are a "peculiar people."

Mr. Wesley's comment on this verse is, "Keep as far as possible from all ungodly men." We are not forbidden to converse with wicked men on business, but if there is no necessity we are not to do so. The ground of this prohibition is laid in the preceding verse, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness."

THE LITTLE FOXES.

"The consequence of not obeying this direction would not make any difference at first, but little by little our zeal would be dampened; we would become less heavenly minded; we would lose our good resolutions and fall into outward sins and conform with the world. Thus mixing with the world many Christians lose strength and the sweetness and power of religion out of their souls."

Mr. Wesley's own experience is so striking that I place it here in his own words as a warning to a worldly church and to all who would have the power of godliness in their lives.

WESLEY'S SEPARATION.

"When it pleased God to give me a settled resolution, to be not a nominal, but a real Christian (being then aboout twenty-two years of age) my acquaintances were as ignorant of God as myself. But there was this difference—I knew my own ignorance; they did not know theirs. I faintly endeavored to help them, but in vain.

"Meantime I found, by sad experience, that even their harmless conversation, so-called, damped all my good resolutions. But how to get rid of them was the question which I resolved in my mind again and again.

"I saw no possible way, unless it should please God to remove me to another college. He did so, in a manner utterly contrary to all human probability. I was elected fellow of a college, where I knew not one person. I foresaw, abundance of people would come to see me, either out of friendship, civility or curiosity; and that I should have offers of acquaintance, new and old; but I had now fixed my plan.

"Entering now, as it were, into a new world, I resolved to have no acquaintances by chance, but by choice; and to choose such only as I had reason to believe would help me on my way to heaven. In conse-

quence of this, I narrowly observed the temper and behavior of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintances, therefore, I did not choose; I could not expect that they would do me any good.

SIXTY YEARS.

"Therefore, when any of these came to see me, I behaved as courteously as I could. But to the question, "when will you come to see me?" I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more. And I bless God, this has been my invariable rule for about three score years. I knew many reflections would follow; but this did not move me; as I knew full well, it was my calling to go 'through evil report and good report.'

"I earnestly advise all of you who resolve to be, not almost, but altogether Christians, to adopt the same plan; however contrary it may be to flesh and blood. Narrowly observe, much of those that fall in your way. Note those who are like minded with yourself; who among them have you reason to believe fears God and works righteousness? Set them down as worthy of your acquaintance; gladly and freely converse with them at all opportunities. As to all who do not answer that character, gently and quietly let them drop.

A PUTTY FACE CANNOT BE A CHRISTIAN.

However good natured and sensible they may be,

they will do you no real service. Nay, if they did not lead you into outward sin, yet they would be a continual clog to your soul, and would hinder your running with vigor and cheerfulness the race that is set before you. And if any of your friends, that did once run well, "turn back from the holy commandment once delivered to them"; first use every method that prudence can suggest, to bring them again into the good way. But if you cannot prevail, let them go; only still commending them unto God in prayer. Drop all familiar intercourse with them, and save your own soul."

TOO STRICT.

Some persons may say that Mr. Wesley's course was very ultra. He would lose friends and influence. Men would call him singular, an enthusiast; a man has no right to live so exclusively. We must love our fellowmen.

If Mr. Wesley did lose influence with some men, he gained power with the whole world of mankind, and that not only in his own country and generation, but in all lands and succeeding generations. Mr. Wesley lives a larger life today than he lived a hundred years ago when he was on earth. "He being dead yet speaketh."

The watchword of the age is association. We quote the Scripture, "Ye are the salt of the earth," and say that the salt must be applied to the thing it is to preserve or it is useless. We say, "Ye are the

light of the world," and the light must be placed in a position where the world can see it.

Jesus ate and drank with publicans and sinners. He was contemptuously called "the friend of sinners." But his purpose was always to do good. He was never a hail-fellow with the crowd.

We may thus mingle with men safely if our whole aim and spirit is to bless them. Many people start the Christian life and never bring any fruit to perfection. Are they not sincere? Are they not earnest? Are they seeking to make a mock of religion? They are not. They are sincere and earnest, but they are not separate from sinners. They have not taken the final stand and cut all connections with the forbidden world.

SOCIETY'S IRON HAND.

By and by temptation comes. Madam Society says, "You are invited to my party; the elite will be there; you are one of the chosen." The temptation and struggle are now on. The tempted are likely to yield. The bad will seem doubtful. The doubtful will seem indifferent, perhaps good, even the better way. Satan transforms himself into an angel of light to deceive the very elect. The serpent charms the deceived victim.

THE INSULATED STOOL.

When a boy in school we had experiments in our philosophy class. We held in our hands a

wire connected with a machine which generated electricity.

While we stood on an insulated stool we felt the electricity. Our hair stood on end. But if one touched us, if we put as much as one foot on the ground the electricity passed from us. We might stand with both feet on the stool with glass legs, but if as little a thing as a cotton thread was thrown over our shoulder connected with one not on the insulated stool or reaching to the earth, the electricity at once passed from us. No matter how much electricity we received, we retained none if we were connected with the earth.

This illustrates the need of the believer being separated from the present evil world; its associates; its principles; its methods, and its spirit.

GOOD BUT WEAK.

There are multitudes whose intentions are good, who would rather be good than bad, but who are not a force in the world for righteousness and true holiness. They do not have the liberty that they crave. They are without power and peace and purity, because they do not break connection with doubtful and evil associations.

They do not stand on the insulated stool of separation from the world. They will be had in reputation among the worldly. They are afraid of offending their friends. They fear ostracism. The fear of man and the love of the favor of man cause them

to draw back from saying, "The lone way is my choice. I go alone with God."

Cards, the dance, the theatre, the three great representative worldly amusements, come with their plausible excuses for patronage. Church members indulge them; society people promote them; the parlors and hearts of society leaders are open to them, and so into the worldly vortex the unsuspecting and the wayfaring fall every year, everywhere.

The lodge, the great political parties, worldly amusements, and methods of raising church money, lead millions from the true life of separation from the world.

A few general principles may be laid down in regulating our associations as Christians.

GRAPES AND THORNS.

First: One cannot be a Christian and a worldling at the same time. There should be a line of demarcation between the church and the world. The world expects more of a Christian than a nonChristian.

Second: The standard set for the church by the world is high. When the child of God comes down to the level of the world in its pleasures, the world is surprised and says: "We didn't expect it; we did not think it," and they lose confidence in his profession, and he will lose influence.

Third: The example of the Christian ought to be safe for any one to follow. If he compromises the

world says, "What is the difference between the church and the world, and why should I become a Christian? It is just a form, and I don't care for the mere form; it can do me no good. I will not be a hypocrite."

OIL AND WATER WON'T MIX.

Fourth: If my engagements lead me from God, give me a distaste for the word, make prayer more irksome, and leave my conscience at unrest, I should change my course.

Fifth: If a person must say, "My associations are such that I had better not let it be known that I am a Christian," he is in the wrong place, and his associations are wrong. We are to "let our light shine," and not "hide it under a bushel." We are to avoid the appearance of evil.

Much as the modern church would mingle all classes of society, and much as men would destroy moral distinctions, there is, forever, a difference between the Christian and the sinner. The Christian life is a separated life. It has always been so, and will always be so.

I WILL RECEIVE YOU.

The promise of those who separate themselves from the world, the devil and wicked things in business, society, and politics, is, "I will receive you."

There are many members of the church doubting their acceptance with God. "Am I saved, or am I not?" is their constant plea before God. Their

trouble is, they are encumbered with evil associations and worldly alliances. They violate the commands of God; they do despite to their conscience, and the plain word of God, and spend much time in excusing themselves. But if they made no excuse but obeyed the word of God and consented to be separate from the world, the promise is, "I will receive you." "I will be a father unto you." He will adopt those who come out from the wicked world into his own family, and they will feel the sweetness of being a member of the household of faith. He says, "I will dwell in them and walk in them, and I will be their God, and they shall be my people."

CHAPTER XVI.

THE SECRET OF SPIRITUAL POWER.

"Electricity is an immense power; yet who can tell what it is, where it is, where it springs from? God has wrapped it up in everything around us. . . . May it not be an illustration of how spiritual influences may come down and be with us; that they may have great power, which, if properly applied, might transform our natures."

—Bishop Simpson.

Some members of the church have power. They have victory over the world, the flesh and the devil. Their temper is under control. They are patient in tribulation. They "rejoice evermore, and in everything give thanks." And marvel of marvels, they extract gain out of loss and turn the trials of life into heavenly treasure.

WEAK CHRISTIANS.

Others who have faith in Christ are weak. They are children of God, but they are weak people, children of small faith, and small effort, and small success. They easily stumble, and often fall. Their fits of temper discourage them and weaken their Christian influence. They are bothered with doubts and fears, and are often overcome. Their peace is much disturbed by the petty annoyances of life. So weak is their faith that they often doubt whether they are Christians. And such is their lives that when they do not doubt others do.

When one looks at the lives of professing Christians, he asks, "Does the life of defeat please God? Are fits of temper a necessity? Does failure to measure up to the divine standard glorify God?"

SECRET POWER.

Thank God, there is power for God's believing children. There is power to live right; God gives his children power to rejoice; to be overcomers; to be more than victors through Him that hath loved us.

It is written, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." There is a secret place of protection under God's shadow. And Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you."

The disciples were to receive an enduement of power from on high that would make the rash and cowardly Peter firm as a rock, so that he would nevermore waver; that would transform the doubting Thomas into a constant believer; that would change the ambition of John and James after position into a desire to suffer and be like their Lord, and make each of the apostles an invincible.

GOD'S HIDDEN ONES.

The same power abides in the church and is for each of God's children. It is written, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Luke 10:21.

There are conditions of power to which I call attention:

There must be a disregard of self. He who would have power with God and men must deny himself. He must be willing to do God's will at any cost. He must consent to success or failure. He may see his plans miscarry, and must learn to say, amidst the wreck of disappointed hopes, "not self but Christ. Thy will, not mine be done."

NOT SELF BUT CHRIST.

He must die to his own opinions and preferences and prejudices. This kind of self-denial made Luther the mighty power of the Reformation, and the prayers of John Knox to be dreaded by Mary Queen of Scotts. Wesley and his coadjutors changed the fashion of society in their day. Bishop Taylor was a power in every land in which he preached and established missions. These all said by their lives, "not I, but Christ."

IN HIS STEPS.

He who would have power with God must not demand to know the consequence of doing God's will.

Mr. Sheldon's book, "In His Steps," is founded upon the thought, "What Would Jesus Do?" If one were an educator, business man, farmer, housekeeper, or politician, the question in every course of conduct would be, "What would Jesus do?" When a person who would follow Jesus has decided what is right and what Jesus would do under the

circumstances, he has nothing left him but to follow his convictions of duty without regard to the results. God will take care of his life and the consequences of his decisions and labors.

SEEMING FAILURE.

He must consent to seeming failure. I say seeming failure, for the reason that one who follows God cannot really fail. Luther's life might be counted a failure by the church of his day, but he lives in millions of hearts. Wesley might be hissed at by the established church; but the shadowy Wesley lives more than when he walked the earth. George Muller, of Bristol, Eng., might be called fanatic but his life proved that the living God hears and answers prayer, today, as in the days of the apostles. And Bishop Taylor may be said to have thrown away his labors upon an ignorant and debased race, but a thousand missionaries will arise to carry forward the work in darkest Africa.

The three Hebrew children, being dead yet speak. In the midst of seeming failure they were abundantly successful. Their lives were too large to be understood by their countrymen, or the age in which they lived. After 2,500 years they look bigger than the king before whom they refused to bow.

THE HOLY SPIRIT AT WORK.

He who would have power with God must recognize the presence of the Holy Spirit. He must have faith that the Holy Spirit is working. In the mes-

sage that he delivers he must believe that the Holy Spirit is operating upon the hearts of the people, and bringing results to pass. By faith he will know that God is using His own truth in His own way, for His word says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

PRAYER BRINGS POWER.

Men of power are always men of prayer. They may differ in other things, but they are alike in this: They pray much. Jesus spent all night in prayer. He would go apart in a mountain place, or desert waste, away from the crowd, to pray.

The apostle were men of prayer. Prayer was their mighty power, their great weapon. It has been true of all men of God that they have prevailed with Him in prayer, from the earliest ages down to the present time. There is no easy way to the obtainment of power; it costs mightily; it means sacrifice and labor to receive and retain. There is no cheap way to the throne. It is by overcoming prayer that we become mighty conquerors.

HOLY SPIRIT POWER.

Jesus said, "Ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

He who would have power must consent to receive his pentecost. This is the work of the Holy Spirit

wrought upon the believer's heart. It is not the initial work of salvation, but a subsequent work of self crucifixion, and renewal in the Holy Ghost.

It is the cleansing work wrought in the believer's heart, purifying him from "the last and least remains of sin," from the carnal mind, cleansing him from pride and covetousness, and willfulness and slothfulness of spirit, and those traits of evil that inhere in every believer who has not enjoyed the deeper, second work of grace, wrought by the Holy Ghost.

Oh! that each of us might yield himself to God, and so devote every power of our being to Him that He might fill us with all the fullness of God, and endue us with power to live, labor and suffer for His glory.

CHAPTER XVII.

TWO MEN.

"Seekest thou great things for thyself? Seek them not."
—Bible.

There were two great men, widely known and of commanding influence in their spheres as leaders of men,

One, a great orator, was a leader in his political party, and high in national office.

The other was a leader in special Christian work, a fine preacher and author of spiritual books, a success in his chosen field.

These men were honored guests in a Christian home of one who had known them in other years as college classmates. They enjoyed the hospitality of the home at different times.

After their entertainment the husband asked his wife, "Of all preachers that you ever heard which one impressed you most, and to which would you rather listen?" She replied, "Colonel Blank." "That is just what I was thinking," he replied.

"And of all the persons whom we have entertained in our home the past year whom did you most enjoy?" She again replied, "I believe Colonel Blank," "And so it seems to me," answered the husband.

To a friend this lady said, "the Senator is a perfect gentleman. It is an honor to have him in the home.

Pleasant to entertain, a fine conversationalist, he interested us in the distinguished persons he had met and the countries in which he had traveled.

FOR HIMSELF.

"I remember that as a student he would be absorbed for days in preparation for an essay, oration or some important event in college life. He was fairly intoxicated in preparation for the occasion. But he impressed us that his great efforts were for himself. His study, learning and ambition centered in his own life. It was that he might be great, gain applause, win position, be something or do something to attract attention to himself. His whole life was for self. Thus he impressed us."

"But he is an excellent man. He has a fine mind, his attainments are remarkable and his success is phenomenal."

A DIFFERENT TYPE.

"But my other classmate, he who threw himself away, as we feared, by joining the Salvation Army, was equally refined. He, too, commanded respect by what he had done. He had traveled widely, was scholarly, and as brilliant as our other friend. But he was a different type of man.

When he left college he married a wife who became deeply interested in the Salvation Army. This touched his heart with sympathy for the poor, helpless and distressed, and led him to devote his life to this self-sacrificing form of Christian service.

Everything about the Army makes him a marked man. Uniform, Army regulations, open air services, noise of drum and horn to attract the crowd, all stamp him, and set him off from men to do very humble work for the Master and those who are the least of the kingdom.

His presence in our home made a distinct impression. He created an atmosphere so different from that of our other classmate, the distinguished statesman.

They are professing Christians. But one was marked by his respect for Christianity. The other had the spirit of the Master. One tipped his hat most respectfully to Christianity as to something very superior though impossible of attainment. The other embraced the life of Christ. To him it was real. It was his life.

The one hesitated, was uncertain. If he made a postitive statement about Christianity or duty he might apologize by saying, "but I am not religious; I only wish that I was." He was like the rich young man of the Bible who came kneeling and worshipping Jesus, and saying, "Good Master, what good thing shall I do that I may have eternal life?" When Jesus told him the law, he hopelessly replied, "All these things have I kept from my youth up. What lack I yet?" He felt a need which all of his religiousness did not supply.

Jesus then thrust the sword of truth into his very heart when he discerned that his native selfishness

had never been removed, by answering, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

"When the young man heard that saying he went away sorrowful: for he had great possessions."

So our young man exalted in church and state carried a burden of fear and doubt which his clean life, and high ideals and much service did not remove.

The other so fully given up to God and the service of his fellowman seemed free as a bird. I believe that he could truly sing:

"I know not what it is to doubt
My heart is always free."

SELF OR CHRIST.

These men represent types of character. We see them about us. We belong to one of these classes.

We are self-living or living for others; self-centered or Christ-centered, living for God or mammon. We cannot be both. We cannot live for both. "Ye cannot serve God and mammon."

Life may not be vulgar and low, but refined and high. We may be refinedly selfish or coarsely selfish. But whether fine or coarse if self-centered, its essence is one. It is of this world, not of Christ.It is godless.

Self love is a master motive in the lives of many high up in church. Self first is the motto. "The other fellow must care for himself. I have neither time,

disposition nor strength to look out for him. That's his business. He is not looking out for me, and so we are even. I hope that he may make it all right. I'll get there if I can."

Self love is natural, but to love others, our neighbors and enemies, is Christlike. Self and Christ are in conflict. They are at antipodes.

Self forgetfulness is opposed to natural self love. Self crucifixion and self seeking are not one. They do not walk together. They cannot keep step. Personal ambition is the worm at the root of many a drooping Christian plant.

The choice of life is before every man. Shall he seek riches, a life of pleasure, a name among men, and position? Or shall he hear the call of God to live for others? Which life is worth while?

THE WORLD BEAUTIFUL.

The late Phillips Brooks says: "There will come to every manly man times in his life when he will see that there is something which is legitimately his, something which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose **voluntary and uncompelled surrender** he can help his fellow-man and aid the work of Christ and make the world better.

COMMON PLACE PEOPLE.

If he fails and cannot make the sacrifice nobody

will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody owns they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work then he goes up and stands—humbly, but really—with Jesus Christ. He enters into the other range, that other sort of life where Jesus Christ lived. He is perfectly satisfied with that higher life. He does not envy, he does not grudge, the self-indulgent lives which he has left behind. He does not count up what he has lost; he does not ask whether he is happier or less happy than he would have been if he had kept what everybody says he had a right to keep. It is not a question of happiness with him at all, but gradually, without his seeking, he finds that the soul of happiness which he has left behind him is in him still. Like fountains of sweet water in the sea it rises and keeps him a living soul. He has left the world's pleasures and its privileges only to draw nearer to its necessities, which are its real life. So what he gave he keeps a thousandfold in this present time, and eternity is still before him in the end everlasting life."

CHAPTER XVIII.

DYING TO SELF.

"There was a day when I died, utterly died; died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the blame or approval of brothers and friends; and since then I have studied only to show myself approved unto God." . . . . My whole life is one service for God."

—Mueller.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." John 12:24.

I can imagine the little seed saying, "Oh! I want to be fruitful, I want to multiply, I would be thirty times, sixty times, or a hundred times as many as I am.' Then, says the Creator, "my little seed you must die to live again."

DIE TO LIVE.

"Oh, how anxious I am for fruitfulness," says the little seed. "Then you must die," says the Creator. "But I fear death. I shall lose my shining coat. Going into the earth I must go into decay, be covered far from the sun. Possibly the worms will eat me, and I will be lost forever. How do I know that I shall live and multiply? If I knew that I would be willing to die, but how do I know I shall pass safely through the ordeal of death?" The Creator says, "My little seed you must die." There is no way ex-

cept the one universal lot. To be fruitful all must die.

THE PYRAMIDS OF EGYPT.

A few grains of wheat found in one of the pyramids of Egypt years ago had been hidden in those piles of rock for thousands of years. They did not die, neither were they fruitful. They abode alone. They continued as they were from the beginning. Every grain was whole, entire, perfect. This is not speculation, for when they were planted in the earth they grew as other grain grows.

So the child of God looks forward to a life of entire consecration and abundant fruitfulness. He yearns for power, for victory over the world, the flesh and the devil, but a voice whispers in his inmost soul, "You must pay the price for purity and power. You must die to sin and self if you would know the power of the resurrection life." The apostle says, "Reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord."

IT IS HARD TO DIE TO SIN.

The child of God with deep yearning of soul cries, "Oh! I do so much want power. I would give anything for power. My best actions are so weak and full of self and sin." "Then," says the voice divine, "You must die if you would have power." But, "oh," cries the child of God. "I shrink from the thought of death. How do I really know that I shall ever live? If I could be sure that I would pass

through the portals of death unhurt, and come forth to multiply my influence and power in service for God and humanity, I could endure the thought, but what might happen? I might be forgotten, be annihilated, fail, entirely fail. I cannot die."

And thus the best men and women of the church fail of the richest and deepest blessings and fruitfulness, and the life more abundant.

How many go to altars of consecration year after year. They sing,

"Here I give myself to Thee,
Friends and time and earthly store,
Soul and body thine to be,
Wholly thine forevermore."

DENYING THE POWER.

And they turn away like the rich young ruler in gospel times, disappointed, feeling that religion is more a shadow than a reality, a ceremony rather than a power, more a sorrow than a joy.

Thus multitudes have the form but deny the power of godliness. They seek pleasure in the world and regard religion as something to be dreaded, but something that all must have as an insurance against fire.

COST OF DISCIPLESHIP.

Why this unsatisfactory condition? This loss? This unfruitfulness? This waste of human life? This failure to realize the heart's desires?

Because men come up to the conditions of disciple-

ship and fail to meet them. "Except a man deny himself, take up his cross daily, he cannot be my disciple." "Except a man hate (love with a less love) his father and his mother, sisters and brothers, houses and lands, yea and his own life also, he cannot be my disciple."

CAN'T JEW GOD DOWN.

If power might be had at less cost, at less sacrifice than death, multitudes who now have hungry hearts and are yearning for it, would soon be in possession of the "pearl of great price." But it costs their lives, and they are unwilling to pay the price—they are unwilling to die. They would give a vast amount of money; they would make long pilgrimages; they would study hard; they would say prayers; but to die to sin and self, that means so much that few are willing to pay the price.

And thus multitudes of good, ordinary people in the church live a life of sense unable to live a life of faith. They are unwilling to die that they might live the life more abundant.

CHAPTER XIX.

SELF CONTROL.

"Not in the clamor of the crowded street,
Not in the plaudits of the throng,
But in ourselves, are triumph and defeat."
—Longfellow.

A general may lead armies through blood to victory, scale walls and unfurl his flag over cities which he has conquered. His deeds of valor may be heralded through the press and his praise be upon many tongues, and he be a mean, weak, despicable character, the slave of jealousy, malice and every evil and hurtful lust.

It was a great resolve of Geothe: "I will be lord over myself." A preacher passing through trying circumstances long continued, publicly said: "I will be a king, I will be a king." He had power to elect himself to kingly self-control and no power could defeat or dethrone him. But Paul spoke not a resolution, but a fact in the utterance, "I keep my body under." "He that ruleth his spirit is greater than he that taketh a city."

A WEAK EMPEROR.

It is said that Peter The Great struck his gardener, for some trivial offence, so severely that he took to his bed and died. When the sovereign learned the result he broke down and wept, saying, "Alas, I have

civilized my own subjects; I have conquered other nations; yet I have not been able to civilize or to conquer myself." Poor slave, it was easier to be violent and reckless than to master himself. We can all sympathize with him.

QUIETNESS IS POWER.

Self-control is strength; its lack is weakness. "Giants only can afford to be gentle." We feel that we are lacking in spirit if we do not speak back and by a resolute course break down opposition. The provoked spirit manifests weakness in the higher faculties. Quietness and gentleness like the laws of light and heat, do not announce themselves, but they are irresistible.

ANGER IS TEMPORARY INSANITY.

Anger has been called short madness. It is temporary insanity. It dethrones reason and the better judgment. A violently angry man acts like an insane man. If he continues in that way he will be permanently of unbalanced mind. People treat him like an unbalanced man. They get out of the way of his fury, take him in charge, repress him, or knock him down.

One in a passion acts without thought or reason. How else can we account for the deeds of an angry man? He will do in an instant what he would give the world to have undone. The word has been spoken; the act committed that works his undoing and irretrievable mischief.

THE BOY LEARNED SELF MASTERY.

A gentleman told the writer that when he was a boy he had a violent temper and would throw stones at boys with vicious intent. One day after having been in a rage, his mother took him aside and showed him the danger of a violent temper. She told him that his angry passions would increase in power if yielded to. Sometime when angry and throwing stones he might put out a boy's eye, cripple, or even kill him. He might then be arrested, sent to the penitentiary or hanged. She urged him to control himself.

The impression made upon his young heart was such that he laid aside anger as a ruling passion. He put it away from him, and said that in all the years afterwards he had never been angry.

His experience was the fulfillment of a known law; That what we put away, God takes away.

KINGLY SELF CONTROL.

A man who says that he cannot control his disposition has not dealt thoroughly with himself. When he does he will succeed. Victory is a question of will. God is ready to help. He does not intend His children to be slaves. We are to be a race of Kings and Priests unto God. We are called to liberty. But the price must be paid. We are called to the largest manhood. But manhood costs more than the building of any earthly temple.

A WELL BALANCED LIFE.

All natural desires are to be subject to the law of self-control. We may eat but not to gluttony. Struggle for gain may consist with freedom from covetousness. A soul without temper is without energy. But temper may exist without sinful anger. Love may fill the soul without the presence of lust. In the struggle of life we may seek position without improper self seeking, which is selfishness. A brave soul need not be cruel; neither a tender heart weak. A proper estimate of one's abilities, native and acquired, are not to be confounded with vanity.

Our bodies are to be temples of the Holy Ghost, and living sacrifices, wholly acceptable to God. To present them to Him and keep them holy is our reasonable service. The use of narcotics violates the law of self mastery. These stimulate and poison the blood and enfeeble the powers of body and soul. Gluttony is slavery of soul and body, and is the cause of the backslider's condition of multitudes of professing Christians.

THOUGHT CONTROL MEANS LIFE CONTROL.

He alone who can control his thoughts is capable of self-control. Men say, "We cannot control our thoughts. They come and go like the wind. There is no accounting for one's thoughts. We cannot tell what we will think. Nor are we responsible for the vagaries of our minds."

But we recognize the need of controlling our outer lives. If we do not, society supplies our want of control.

Remember, we first think, then speak. Back of every act is the will. Before a man commits murder he thinks murder. The will to lust precedes the act of lust. "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart."

The Divine Word is eternally true—"As he thinketh in his heart, so is he." And, "Out of the abundance of the heart the mouth speaketh."

When men do not control their thoughts, their speech betrays them. We live at loose ends because we think at random. Crooked thinking results in crooked paths and develops warped lives. We are what we think.

This splendid virtue is as the girdle with which the ancients bound all their loose flowing robes together. It makes the whole character a unit of strength and beauty.

CHAPTER XX.

VICTORY.

"FAITH IS THE VICTORY."

"The people that do know their God shall be strong, and do exploits."—Bible.

"Self mastery is good. Christ mastery is better." He who leaves God out of his life will never realize the highest results in keeping his "body under" and ruling his spirit.

Mere morality is superficial. It has much to do with outer acts and words. It is concerned with appearances, with what men think, and questions of reputation and success rather than the vital one of character.

RECEIVE WHILE YOU ASK.

F. B. Meyer writes with the enthusiasm of one who had discovered a new truth:

"It was first taught me by a gray-haired clergyman in the study of the Deanery, at Southampton. Once when tempted to feel great irritation, he told us that he looked up and claimed the patience and gentleness of Christ; and since then it has become the practice of his life to claim from him the virtue, of which he felt the deficiency in himself. In hours of unrest, 'thy peace, Lord.' In hours of irritation, 'Thy patience, Lord.' In hours of irritation, 'Thy purity, Lord.' In hours of weakness, 'Thy

strength, Lord.' It was to me a message straight from the throne. Till then I had been content with ridding myself of burdens: now I began to reach forth to positive blessings, making each temptation the occasion for the acquisition of gold leaf."

STOOP TO CONQUER.

My scrap book furnishes an article from an unknown writer which lays out a program of conquest over self that will give the reader, I am sure, a life's task. It goes into the very heart of true religion. These words will bear frequent readings, much prayer and practice every day:

"When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

ARE YOU SOUND?

"When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

FACE YOURSELF.

"When you are content with any food, any raiment, any climate, any society, any solitude, and interruption—that is victory.

"When you can bear with any discord, and annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is victory.

"When you can stand face to face with folly, ex-

travagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

"When you never care to refer to yourself in conversation nor to record your good works, nor to seek after commendation, when you can truly 'love to be unknown'—that is victory."

CHAPTER XXI.

FAMILY RELIGION.

"Christ is the head of this house;
The unseen guest at every meal;
The silent listener to every conversation."

A small proportion of professing Christians have daily family worship. I have visited hundreds of homes and find general neglect of home religion. The family altar is passing. Family worship was more prevalent a generation ago.

Is there excuse for the neglect of this important duty? We say there is no time. No one in the family can pray. There is opposition. Family prayer is old-fashioned. It is not generally practiced by church members.

Five or ten minutes daily are not much time to give to the recognition of family blessings. It is an important duty and can be done. If one prays in private he can pray in the family. At least the ability to pray can be acquired. He who can talk can pray. He who wills can pray. "Where your treasure is, there will your heart be also." "Out of the abundance of the heart the mouth speaketh."

Parents have their duty to perform whatever the difficulties. They are to command their households. They are responsible for their families.

Neglect of family prayer indicates relaxed family

government, a yielding to worldly influence and a general lack of the spirit of self-denial.

PURPOSE OF THE FAMILY.

God instituted the family that a godly seed might be brought up.

The duty of parents is to feed, clothe and educate their children. But this does not measure their whole responsibility. They are also to bring their children up in the nurture and admonition of the Lord. There is a hunger of soul as well as of body. There is "the bread of life" as well as "the meat that perishes."

With the passing of the family altar some other things are noticeable:

A shortage in the supply of candidates for the ministry, decreased spirituality in the church which affects the ministry as well as the laity. A flood tide of worldliness inundates Zion. May we trace the state of the church and the ministry to the decayed family altar? What the family life is the church will be. Parents are the first Priests.

With "the church in the house" there will always be those in the church who will have right ideals and Bible conviction of what the Christian life is. And there will be hunger for God, which will not be satisfied with chaff or substitutes for holiness.

CONVERTS FROM CHRISTIAN HOMES.

More additions to the church of such as shall be saved come from Christian families who observe

family worship than from professors of religion who do not observe this form of religion.

The convert will count the cost of the Christian life, fewer will backslide and make shipwreck of faith, and more will develop into consistent working members of the church than of those who do not have daily samples of Christianity in the home. The family altar is a training school.

A RIGHT LIFE.

Family worship is a bright spot in a child's life. He will look back to those days as a blessed memory of happy childhood. Many forms and faces of childhood days will be forgotten, but the scene of father and mother reading the Bible and commending the family to God can never be effaced from memory. The family altar will atone for many faults of the home life and will do more than can be estimated to make for a right life.

Often children will show evidence of the strangeness of the exercise of prayer. And parents who are strangers to home worship will be awkward when prayer is conducted in the family.

A CITY SET UPON A HILL.

A home that has family worship is marked. The fact is known far and wide, and the influence for good is felt. Such a home is "like a city set upon a hill which cannot be hid." If the inmates are consistent in their lives, home religion will add greatly to their Christian influence.

"SOUND THRASHINGS."

Dr. Talmage says, "No child ever gets over having heard parents praying for him. I had many sound thrashings when I was a boy; but the most memorable scene in my childhood was father and mother at morning and evening prayers. Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember the family altar, and it will be a check, and a call, and perhaps his redemption."

It is estimated that we have nineteen million Protestant church members in this country. Estimating five persons to a family will give about four million homes of professing Christians. Some count that one family in eight recognize God in family worship. I am sure that estimate is too high. Suppose four million homes in the church had devout worship every day, what would that mean for righteousness in the nation? What would it mean for millions of children who are to be the church of tomorrow? What would it mean for a general revival of religion among the people?

Is your house a house of prayer?

CHAPTER XXII.

CHRISTIANS AND POPULAR AMUSEMENTS.

"My son, would you judge of the lawlessness of any proposed pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things; whatever increases the authority of your body over your mind, that pleasure, to you, is sin."—Susannah Wesley, (to her son John when he was in college).

THE THEATER.

The church, as a body, is opposed to the drama. The reasons are in general well known. They have been stated and restated from generation to generation. The stage has a history. As an institution it has not been favorable to a spiritual religion. There have been efforts to unite the church and the playhouse to fight, side by side, as brothers, the world, the flesh and the devil. But all such attempts have proven a failure. A high moral drama fails to draw the crowds and pay expenses. The theater, today, retains its old characteristics of a merely worldly amusement. The church to be a spiritual power among men must stand in opposition to every evil, including also this insidious worldly attraction.

I am not now writing for non-Christians, nor from the standpoint of the world, nor in the interest of worldly people. They may not be moved by my arguments, but may explain them away to their satisfaction and have the last word. But I trust that ev-

ery child of God who reads these pages will be affected by the experience of the Baptist minister and his wife who faced the question of theater going from a new and practical point. Their son "returned from school one day with the announcement that his teacher wished him to attend one of the plays of Shakespeare, which he was studying in his English course."

They then determined to witness the best performances of the stage that they might properly advise their son and know whereof they spoke. They had observed that there was a "decided change of sentiment" and a largely increased attendance upon the theater by church people. It was also currently reported that the stage had improved and did not occupy the low moral plane that it did a generation ago. And so the old arguments against it were no longer in force.

They desired also to overcome the usual objection of those who oppose the theater: "You condemn what you do not know. Why do you not see for yourself and speak from personal knowledge."

The words of this Christian man who signs himself "An Inquirer," in "The Watchman," is the best argument which I can offer to Christian people who desire in all things to glorify God.

A SENSITIVE CONSCIENCE.

"After earnest prayer my wife and I decided to climb over the fence and have a look at this thing for ourselves. We resolved to study the actual conconditions as they existed, by attending representa-

tive plays. At first we were attracted; then repelled. We saw several unobjectionable plays and then others which were more or less tainted with evil. So we dropped the whole thing in dismay for a few months. But then tried it again. There was much that was fascinating and helpful. But too often something, perhaps only a slight thing, would clash with our ideas of right, and would leave us dissatisfied. We were often unaccountably depressed after going to the theater without apparent immediate cause. We would attribute this as a possible result of our early training. (Thank God for that training.)

"And so we continued to study the matter valiantly. We saw many of the leading plays and operas, good, bad, and indifferent. We read everything that we could find upon the subject. We talked with many who had opinions. We interviewed several prominent actors. On one or two occasions, with a clergyman friend, I went 'behind the scenes.' We learned a good deal. We had many moments when we abhorred the whole thing, and we were strongly inclined to abandon our investigation.

"Somehow, we were usually more or less heavy at heart on returning from a play. The sight of the pure and good faces, for instance, of some Salvation Army lasses, would give us a sort of pang. At such times I could not seem to feel my wonted grip upon my Bible or upon prayer. The old hymns did not stir me quite as before. Then we would conclude that it was because we were trying to change a life

habit and that we were a wee bit 'morbid.' So we would start again and use more caution in the selection of the thoroughly 'good' play.

THE FASCINATION OF THE STAGE.

"It seems strange now, very strange, that it took us so long to find out God's will. We prayed and prayed about the matter and were deeply conscientious, so we thought. I suppose that one difficulty had intruded itself in our search for the wisest course. We were unquestionably charmed and held fast by certain great and many really admirable things that we had seen. We were now not impartial students, for we wanted to go, and realized that it was going to cost a struggle to give it up. It was to us a very attractive form of entertainment and instruction, if we could only avoid certain objectionable features that stained so many of the plays, and this it still seemed possible to do.

A TINGE OF EVIL SUGGESTION.

"And so we found ourselves almost irresistibly drawn toward it again. Specious arguments filled our minds and seemed for a time plausible; and yet I would sometimes say, 'It seems as if my feet were caught in a net.' God was patient and gentle with us, however. I can never be thankful enough for his leading. We gradually felt ourselves more and more inclined to abandon the venture and to return to our old position. Too many of the best plays and operas, even Shakespeare's, were streaked here and

there with something suggestive, if not openly and boldly vicious. No argument can explain this fact away. Still we needed some decisive experience that would be wholly convincing and forever settle our questioning."

"That 'decisive experience' came with witnessing a performance of 'The Devil,' the play by the Hungarian Ferenc Molnar. The writer went to hear Mr. John Craig, an actor, address the Boston Ministers' Meeting. This address occurred in the course of several presented to this organization bearing the message from other professions of the kind of sermons that each liked to hear. Mr. Craig, of course, spoke for the actors. 'He made a pleasant address,' 'in which he avoided vital issues and evaded some pointed questions which were asked him.'' When Mr. Craig's 'work and the play in which he was then acting were extolled by one of the ministers whom we trust and honor,' and the audience then 'were all advised to witness the performance,' the writer and his wife went to see the play.

DANGEROUS CHARMS OF THE THEATER.

"Most providentially, for us, the play was simply abominable, low, suggestive, immoral, and wholly inexcusable. There was no moral and I cannot see how any possible good can come from it. We were horrified. The tittering of the afternoon audience (a respectable-looking company), the evident blindness and perverted moral sense of both actors and

spectators, distressed us beyond measure. But oh, after our long period of questioning and indecision, it was just what we needed. We saw the danger and subtlety of the theater as we never could have seen it in a better play. It shocked us that noble Christian ministers could be so beguiled and could draw others after them.

"We left the theater in silence and walked up Tremont Street and soon found ourselves opposite a house endeared to me by most sacred recollections. Many years ago it was the home of my godly grandparents, where I lived during the first years of my life. As a child I had there received from my beloved and faithful parents, now with their Lord, my first impressions of Jesus, my Savior, and his salvation. With few words, after an earnest prayer, we took hold of hands, standing by the old homestead, and pledged ourselves before God that we would never again attend the public theater until a revolution had changed the very heart of society.

TOUCH NOT THE UNCLEAN THING.

"As a whole, the theater is bad, bad, bad, through and through, and, I believe, is growing worse. The perfectly good plays are very few and can not save the wreck. The influences of stage life upon those employed are very dreadful and I fear that very many, if not most of such, are sooner or later corrupted. One of the fearful dangers is to my mind the ease and complacency with which good people

can learn to tolerate grievous departures from a New Testament standard of morality. The tendency is for the moral sense to become perverted, blinded. 'For art's sake,' positively repulsive immorality is quietly ignored. It is a strange and sad sight, far too common, to see cultivated and intelligent people sit calmly through performances that ought to shock the moral sense of their inmost soul. No, the church must let the theater alone. Christians must 'come out from it and be separate and touch not the unclean thing.'

BEWARE OF DOUBTFUL THINGS.

"Our investigation is over. Our study is completed. It has been a dangerous experiment. But we have information at first hand, we know whereof we speak. We shall be better able than ever to warn and advise. It will enable us to avoid with increased conviction all 'border-line' practices."

THE DANCE.

The dance also has a history. It is thousands of years old—as old as the race, and is known in every land. Its characteristic features remain the same in every age and clime.

The attraction of the dance is the intimate contact of the sexes. The point of danger is the too free intermingling of men and women. Every amusement has its particular temptation. That of the dance is its inducement to lust.

I am writing to be understood, for be it known that separate dances of men with men and women with women are too prosy. They lack interest and cannot be sustained. The free mingling of the sexes is necessary to make the dance a success. "Hugging set to music" is the attractive feature in this old satanic pleasure.

The editor of the Sunday School Times has words on the moral influence of the dance that will be read with interest:

"Dancing today means usually but one kind—that of couples of opposite sexes. In it, society sanctions between men and women (not of kin) that which is not tolerated by society under any other circumstances save marriage or an engagement of marriage. There is no parallel to it in anything else in civilized Christendom today. Those are the blunt facts. It sometimes puts girls and young women at the mercy, for the time being, of men who move in their class of society and yet whom husbands and brothers know to be moral outcasts. Even when both participants are pure-minded people, the dance offers an invitation to temptation which has no parallel in other sanctioned customs of society. It may be claimed and with some reason that there are pure-minded girls and women who dance and are not harmed morally by it—but what of that? No one can say with assurance that those same pure souls are beyond the danger of ever being so harmed, while they continue the practice. And does the pure-minded young

woman want to have a part in that which, while possibly harmless to herself, is sure to harm her partner? Men are not on as high a moral plane as women, and all boys and men who make a practice of dancing are morally hurt by it. Every honest man who has danced will admit that, at one time or another, the effect on him has been of downward tendency, not upward."

CARDS.

And what shall be said of cards?

At the conclusion of a lecture upon card playing a student approached the speaker and said, "You have not said too much against card-playing. You have not said enough of the evil of cards. I know that every word you have spoken is true. We have suffered from the evil of the card table in our family. I had a brother who learned to play cards. He became proficient and began to gamble. Cards and gambling go together. Bad company and the gaming table are "hail-fellows well met." The game so fascinated him that he lost balance and there was nothing that we could do that would stop him. He went on from bad to worse, down, down to a gambler's grave."

The hold that cards in the form of whist and progressive euchre have upon the people and the danger is illustrated in the instance of a mother who was a member of the church.

She had attended a progressive euchre party and was the winner in the game. Her success so delight-

ed her that she could not conceal her pleasure. Holding in her hand a beautiful cut glass dish she exclaimed to her husband and children at the breakfast table the next morning, "See what I won yesterday at the enchre party! Isn't it pretty? Wasn't I lucky?"

The son was suspicioned of frequenting the pool room. He was causing his parents anxiety by his love of cards, the loose company he was keeping, his late hours and low down gambling proclivities. What he had done was largely a secret but he could no longer resist the temptation to speak and show his streak of good luck. Pulling out a roll of five dollar bills from his pocket he exclaimed, "See here, mother! Your good luck is nothing to mine. I won this stake last night at the pool room."

What is progressive euchre but gambling? What is the difference in principle between the fashionable game with its forfeits in the elegant parlor played by church members, and the stakes won in the low down gambling hell?

The mother, shocked and humiliated, was at last awakened to the evil of her way and abandoned her polite gambling. She was a sadder but a wiser woman.

Gambling in some form is a national vice affecting all classes of society.

Mrs. A. B. Sims, of Des Moines, Iowa, winner of the women's whist championship of the United States, was one of the speakers at a recent Bible Con-

ference at Winona, and gave her experience and testimony:

"After I saw what I was really doing, I burned up my whist board and cards, and I should like to speak in every church to the women and tell them what card-playing led me to and will lead them to.

"I belong to Christ Church, in Des Moines, and when I was most active at the card table, I was also trying to work in the church. My husband was on the board of trustees and I was at the head of the church sick committee.

"I looked about me in the church and saw that card-playing was undermining our organization. The whist and euchre craze was sweeping the women of the congregation, and the church was sinking because of their neglect. The fever to play whist acquired such a hold on me that I abandoned my church work; in fact, I quit attending services.

"Finally, Mr. Sims and I fell to discussing it, and we concluded that my identity with the church and the card clubs made my attitude ridiculous. I had spent years studying whist from a scientific standpoint. I had given as much thought to the game as a minister of a church could give to the Scriptures.

"Toward the close of my card career, I declared that I would give up euchre and whist parties, but would never abandon the regulation game of whist. In 1906 I heard Dr. Chapman preach on 'Amusements.' I made up my mind that I would never touch a card again.

"The card craze, as it prevails among the women of this country, is the most serious competitor the church has today. It is causing them to abandon home and church interests. I have had letters from women in every leading city in the United States, in which they declared that the church and society women have gone mad over bridge, whist and other games. Letters in similar strain have come to me from Canada, Europe, and Mexico.

"It was when these messages began to pour in upon me that the hold cards have taken on civilized women fully dawned on me. I want the women of the country to hear my experience. I want to convince them, if I can, that card-playing and Christianity will not go together."

CHAPTER XXIII.

THE ENEMY OF THE HOME.

"Husbands love your wives. . . Teach the young women to love their husbands, to love their children. . . . What therefore God hath joined together let not man put asunder."—Bible.

There is a lack of home life. The evening at home is too rare. The members of the family scatter soon as the evening meal is over, the children to the library or an evening's entertainment, the father to the club, amusement hall or to business. The mother also often excuses herself to attend her lodge, church or society meeting.

These deplete the home of strength and of its rightful place as a character builder. The substitutes leave every member weaker. If the substitutes are not vicious they do not allow the family to mould the character of the young as the home is designed to do.

The following points its own moral:

"One night, after curfew had sounded, a policeman saw a little boy on the street and told him he must go home or be put in jail. 'All right,'' said the boy: 'I'll go to jail.' 'But why don't you go home?' asked the officer. 'I don't want to,' replied the boy. 'Dad's at lodge, ma's gone to the enchre party. Bud's out walking with his girl and Sis is at the theatre with her beau.

They left me and the dog at home. I'll go to jail.' ''

THE DIVORCE MILL.

''There have been within the last forty years 1,300,000 divorces in the United States. This is an increase of 1,000,000 in the last twenty years over the twenty years preceding.

The figures cause us to think with apprehension.

1,300,000 divorces involve 2,600,000 people, the husband and wife. And it may involve as many more helpless children. Think of the vast number of people whose home relations have been ruthlessly broken up.

HOMELESS MEN AND WOMEN.

Helpless children thrown on the world, placed upon unwilling relatives, sent to orphan asylums, or crowded onto strangers are likely to grow up in vice and repeat the misfortune of their parents.

These men and women are turned loose, homeless, and in a pitiful condition. They are not under control. They are prejudiced and passionate, and susceptible to temptation and evil. In many cases they soon marry again to repeat the story of incompatibility, neglect, cruelty, separation and divorce.

CAUSE OF DIVORCE.

Hasty marriages are responsible for many hasty divorces. People do not know each other. They may not have counted the cost of marriage.

Too many marry from other motives than those of true love.

Marriages of convenience are a fearful source of evil.

American women who marry foreigners for their titles generally find them flimsy dependencies.

Marrying for money is an unworthy motive. And the bond is not strong enough to support one in the severe stress of life.

Married people must have a support if they live on this earth, but if they are worthy they can make that.

MONEY TO START WITH.

The idea that the law should not permit any to marry without a certain amount of money to set themselves well up in housekeeping and in business is not practical. The groom should have money to pay for the license and the preacher's fee, then let young married people pitch in, work together, and make a living like out forefathers did. Love and health and right purposes and work will carry brave and true hearts through every obstacle.

HIGH LIVING.

The love of money and display are responsible for many family quarrels. We live strenuously. We are on a rush for money. "The cares of life and the deceitfulness of riches" cause much domestic infelicity. It costs too much to live. Life is artificial and expensive. The unnecessary things often cost most. A return to a more simple life would mean more love and more happiness in the home.

"THE NEW WOMAN."

The strenuous life keeps men at work, or business, many hours, and so intensely that they have little time or disposition to cultivate tenderness and love for their wives and children.

"The New Woman" is blamed with the increase of divorce. But really there is no "New Woman," as there is no new man. Human nature is the same in all ages. Conditions have changed in the past quarter of a century. The business world has opened its doors to women.

Her adaptation and success in teaching has nearly driven men from the schoolroom. She meets you as clerk in the great stores. She is more independent, perhaps less domestic. She can make more money and have better hours in the factory, store, office, or schoolroom, and be more respected and independent than to serve in the kitchen. But do not think for an instant that there is a "New Woman." A woman is a woman and a man is a man, and that is all there is of it. Great human nature lies deeper than any circumstance of life.

LIFE IS REAL.

Is it that husbands and wives expect to find a continuation of the pleasures of courtship? Do they expect to live on bliss all the days of their lives? They will soon find that "Life is real; life is earnest" —that there are battles to fight and hard work to be done, and that two have become one flesh that they

may accomplish the design of the Almighty in the origin of the home.

"SINGLE BLESSEDNESS."

Together, if true, they will be stronger, better, wiser, than either would be alone. A man is never so much a man as when he is well married to a noble woman, divinely planned. And a woman never reaches her best until she stands beside the man of her choice, the queen of his heart and home.

Loose marriage laws show willful and weak people who may want to jump out of the marital relation how they may find a breach in the wall.

THE REMEDY.

But is there not a remedy for the evil? Must the iniquity go on multiplying indefinitely, wrecking lives and destroying the home, God's greatest agency for man's development and highest good?

Something may be done to stop the tide of evil.

First: Marriage laws should be strengthened and improved. They should be made uniform all over the nation. And on this, as on all subjects, they should conform to the Bible standard. One husband and one wife, and no divorce except for the Bible cause. There may be separation where divorce would not be permissible.

KISSING PARTIES.

Second: The writer said to a friend when discussing a tragedy that occurred on account of the downfall of a young lady in whom both were inter-

ested, that "kissing parties were dangerous to purity of life, and that the poison in the dance was at the point of contact of the sexes, in which they were exciting illicit passion, and that the average theater with its nude actors, and pictures, were suggestive of immodesty and tended to break down the sense of modesty."

"Yes," was the reply, "but these are not as bad as spooning, for it often results in enforced marriage, or worse." Let these all be discouraged among the young in the interest of a white life for two.

Third: Children should be taught in the home a proper respect for one another. The sexes should not mingle too freely.

Fourth: Preachers should preach on marriage, its duties and responsibilities; on the duty of parents to children, and children to parents, and of children to one another, and of our relation to society.

Fifth: Revivals of righteousness should permeate our land from one end to the other. These clarify the moral atmosphere, quicken the conscience and the moral sensibilities, causing men to live in the spiritual rather than in the animal realm. Regenerate men are safer in society than unregenerate, sodden human nature.

Sixth: Teachers in secular and Sunday schools may do increasing work in lifting the moral tone of the children and youth of the land.

Seventh: Papers, magazines and books that enter the home should be clean and of high tone to form

the character of the young for the family of the future.

Eighth: And lastly, family piety of the old-fashioned type with family prayer, Bible reading and reverence for God, conversation upon the sacred things of life, death and immortality, and family discipline should be restored. This would do much to save the family.

CHAPTER XXIV.

THE AMERICAN SALOON.

"It can never be legalized without sin."
—(M. E. Bishops in 1888.)

Unanimous belief on the part of the people of all ranks and conditions of society prevails that the saloon is a calamity to community.

1.—The saloon encourages idleness. It has chairs, tables, mirrors, billiard and card tables, fine lights, the daily papers and accommodating clerks. Every appointment says "come and welcome."

A SOCIAL RESORT.

Young men meet there as headquarters and sally forth to see the sights or spend the evening reading the news, chatting, smoking, drinking, billiard or card playing. Later they disappear and may be found in a back room or upstairs room surrounding card tables, drinking and playing deeply according to their means and advancement in this school of vice.

The saloon's attraction as a social resort is its strength and evil.

GROG SHOP AND SHOES.

A successful grog shop stands opposed to every legitimate business. It would ruin clerks, mechanics, and men of business. Its tendency is to absorb every other business.

A workshop is a dull place for a young man who has spent the evening among gay, idle companions. The store, field, school, and office are uninviting when put in contrast with brilliantly lighted resorts where everything is on the free and easy line.

2.—The saloon leads to drinking. Saloonists claim to be temperance men, in favor of temperance without fanaticism. But their kind of temperance does not prohibit drinking. Men may tipple. They may drink more and more. They may become drunk. They may become sots. The saloon encourages every step of the way to the drunkard.

Every business supplies a demand. The lumber man furnishes lumber for our houses, and the grocer supplies our tables. The saloon is accountable for 1,000,000 drunkards in our land, and 60,000 deaths annually.

WAGES AND DRINK.

3.—The saloon squanders wages. You pay for clothing, groceries or coal and get your money's worth. When a man spends his wages for drink he takes an enemy into his mouth to steal away his brains.

The building and loan association enables thousands of working men to buy homes by saving the littles week by week. Where the building and loan prospers, the saloon proportionately has dull times.

4.—The saloon vitiates the moral atmosphere. Thus from good families will go worthless children. Be-

cause the saloon and street corner are educators as well as school, church and family.

5.—Our courts of justice suffer by the presence of this moral malaria.

SCHOOL AND SALOON.

6—The saloon opposes the public school. There are more saloons than school houses, more bartenders than school teachers. And the institution costs the people more than the cause of education.

The drunkard cannot send his children to school for want of clothes and books. The saloon is the vortex into which his money is engulfed. The child is often taken from school to work.

7.—It ruins the home. Ask the wives, sisters and children of drunkards. They are the great innocent sufferers. The home suffers untold injury from this ravaging waste.

8.—The saloon neutralizes the work of the church. Penitents crowding church altars are tempted and fall at the bar. Discouraged, they become indifferent and hardened to the claims of religion.

TOTAL ABSTINENCE.

The church is lacking the attendance and support of young men. Is religion emasculated that it cannot touch and control the springs of their lives? Is Christianity a refuge for women, children and easy slippered old men?

If the young men were delving into science, mastering literature and philosophy, or solving great problems for humanity, independent of Christian-

ity, we might say they have outgrown childhood's playthings and clothes.

But where are the young men? Actual observation by shrewd observers of men, finds them pampering their appetites and passions, drinking, smoking, chewing, spitting, swearing, bragging and gambling in the grog shops of every city, town, village and country place of our land. They are strong largely in that which we have in common with the brutes.

The American saloon is but another name for Hell. Death and destruction follow its wake. But its days are numbered. The people are aroused. The destruction of life, the ruin of homes, the inroad upon the church, the waste and burden to society combine to make the saloon the dreaded enemy of man. The question is up for settlement. The people have their enemy on the run. There will be no retreat and no quarter given. Several remedies for the evil have been proposed.

1. Total Abstinence.

No young man can afford to drink. It costs too much. It wastes money and manhood; his fortune and eternity. A man is too valuable to drink his life away. If every man, woman and child in the land would prohibit liquor drinking at the door of his own mouth, no saloon, brewery, distillery, saloon drug store or even blind tiger could be found. Liquor selling would take care of itself. Supply regulates demand. No demand, no supply.

This method has the advantage of being free from

coercion. There is no force. Persuasion is employed. The individual controls himself, and business adjusts itself to existing conditions.

GOOD AS FAR AS IT GOES.

The weakness of total abstinence, as a remedy for society, is that the millions would perish while reaching "the consummation devoutly to be wished." While educating the people to the beautiful ideal of self-control the conglomerated masses from every nation under the sun would work their own and our nation's undoing.

This method is like killing a forest by pulling the leaves of the trees, one by one. It would be an endless and futile task. Let the work of education go on. Let children be taught scientific temperance. Let preachers, teachers, lecturers, writers and parents instruct and lead the people to better living.

But moral suasion is not enough. We need the strong arm of the law applied, because we have multitudes of people, who live on a low plane, whose belly is their God, who debauch their own lives and would destroy our fair civilization for money and lust.

LICENSE.

License is next proposed. Men say regulate the traffic. Place restrictions upon it. Make the business pay damages that result from it. Reduce the evil to the minimum. Shut it off on legal holidays,

Sundays and after midnight on week days. And make the traffic, if we must have it, as safe and respectable as possible.

And more, make the license high. This, we are told will "cut out" low dives and put the trade into the hands of more responsible men.

Why not let the state have some benefit from it? Use the revenue for the public schools. If the traffic ruins homes, tax it high and use the money to educate the children. Thus the state will have some compensation.

LICENSE NOT THE CURE.

The trouble is that license permits an evil. It receives revenue from a known evil. And by taking pay society becomes a partner to the iniquity of ruining its own citizens. And if the state receives pay it must shield its customers. They can point to their license and claim the protection of the state.

Besides high license is not a remedy. It may drive scores out of business only to turn the traffic over to the rich who can pay the license. This is not American. If the business is right let all have a chance. If right the business should no more be taxed than dry goods or grocery stores.

If a hundred saloons in a city or county are reduced to a dozen the dozen will do the business. The number of drunkards is not reduced. The pitfalls are fewer but ruin of human life goes on. And I am not sure that a parent cares whether his child is destroyed in a hell hole that pays $1,000 license, or one

that pays $50.00. There is death in the pot in either case.

License, high or low, has not succeeded as a saloon annihilator. Saloons multiply and drunkards multiply under the license system. It is a temperance measure that does not insure death but permission and protection to man's enemy.

PROHIBITION.

The last remedy proposed is legal prohibition. For a long time in the history of temperance legislation the constitutionality of prohibition was contested. But we are getting beyond that bugbear. We see more clearly that nothing can be constitutionally right that is morally wrong. And that if the constitution of the state upholds a moral wrong, the constitution should be changed. We should get a better constitution, a right constitution. For when a thing is right it is right. And it is never right when wrong. And what is more a thing is never settled till settled right.

And prohibition is right. License men and local optionists with one accord proclaim that prohibition is right in principle. If prohibition is right why not do right? Why not embody the principle in law? We prohibit murder, theft, arson. Why not prohibit the liquor traffic which is the cause of three-fourths of all crime?

PROHIBITION A FAILURE?

"But prohibition does not prohibit." We hear

this note of wail from the enemy. The brewers publish abroad that prohibition is a failure. This should please them if they want temperance legislation that fails.

But of all methods, they fight prohibition. Strange but true. They tolerate license, even high license. If driven from that position they take refuge in local option. But they protest with all their might against prohibition, and use millions of money and men and resort to every black design to accomplish their hellish purpose.

What they love as a temperance measure, I hate. And what they hate I love. Their hard fighting against prohibition is one of the strong arguments for the only position that will pulverize the rum traffic.

God hasten the day when not a saloon may be found in all this fair land. Till then I shall vote squarely against the traffic as the greatest question before the American people. And if my vote does not prohibit the business it will at least prohibit my part of it. Saloons may exist but they will not exist with my consent.

NOT BY MY VOTE.

Governor Hanly, of Indiana, in 1908, said:

"I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in the republic, so I sometimes seem to see the end

of this unholy traffic; the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

Hale Johnson voices my conviction and practice in the following words:

"These four words will answer all argument on this question: 'Not by my vote.' If they say to us, 'Men will have it,' we can answer, 'Not by my vote.' If another says, 'Men will sell it,' again we reply, 'Not by my vote.' If we are told we must be politic, we answer, 'Not by my vote.' I am not bound to abolish the saloon, but only my interest in it. My vote may not hurt the saloon, but I am bound to vote it right all the same. Saloons may go on, like the brook, forever. Men may die in them like flies, and hell grow fat on drunkards. Girls may be betrayed and boys baited hellward. Truth may be wrecked and character dismantled. Homes may be destroyed and women and children beggared. Soldiers' homes may still sell drink to the old veterans and army canteens debauch the young ones. Our national Capitol may have a saloon at either end. Senators and representatives may be drunk on the floors of Congress, 'but not by my vote.'"

CHAPTER XXV.

THE TOBACCO QUESTION.

"There is but one temple in the universe, and that is the body of man."—Novalis.

"No human being has a right to be less than his best."

"Know ye that our bodies are"—churches, not pigsties.
—Dr. Jouett in Western Christian Advocate.

King Nicotine rules a vast domain and counts his subjects by the multitudes of millions. These obey his will implicitly, and every day they serve him they become more abject slaves.

The evil wrought upon all classes of society is so great by the use of tobacco, and the Press and Pulpit are so silent upon the subject, that I speak a warning word that may be heeded by some.

A young man who uses tobacco degenerates. He loses tone and a fine sense of manhood. He cares less for what people think of him, loses in self-respect, becomes less fine in his instincts and tastes, and suffers a distinct loss in the lowering of ideals. His associates will likely be of a lower order.

He goes down in his grades in school or college, and loses interest in his studies. He frequently loses ambition to work and seek promotion. He is content to be very average. Sometimes he develops unusual irritability—his will power weakened, and his judgment perverted. He develops a degree of wil-

fulness so unusual that his friends can scarcely account for it.

Such seem to be the effects of Nicotine Poison upon the nerve centers, the circulation and the general physical condition, weakening the mental action and lowering the Moral tone.

These conditions may be observed often in the young who do not use the weed. Various influences affect them as they pass through this slippery and uncertain period of life, but they are marked in those whose bodies and brains are being poisoned by nicotine.

And it is difficult to get them to see these tendencies in themselves and correct them so long as they are addicted to the habit. It is the cause of the ruin of many a young man.

A UNITED VOICE AGAINST THE POISON.

Science is speaking in no uncertain terms against the unwholesome Tobacco Habit.

Scientific temperance instruction in the public schools, teaching the effect of narcotics upon the human body, is doing a good work among the young.

School teachers and professors in first-class colleges are not usually expected to use tobacco in any form, as the example is considered bad, and the teacher occupies a position of great influence over the young.

The protestant evangelical ministry as a class is on the right side of this question. Whenever a preacher uses tobacco—and too many do—the exam-

ple is conspicuous and is always a mark of demerit. He is sure to be quoted by tobacco using boys and his example will be regretted by godly parents.

The Methodist Episcopal Church will not receive a young man into the ministry who does not sign a written promise not to use tobacco in any form.

The Womans Christian Temperance Union, through its department of narcotics, is doing a good work in educating the head and heart of the people on the evil of the vile practice.

The medical profession is getting its eyes open. Time and again physicians recommend their patients to desist from tobacco, in any form, if they would have health.

Tobacco users often quit its use from necessity. Heart failure, indigestion, some form of rheumatism, or, on general principles, they feel that tobacco is doing them harm. Not one of these persons but improves his health by the disuse of the needless luxury.

A father who is addicted to tobacco does not advise his son to use it. Many on the other hand advise them against it and use their authority, but generally in vain. Example speaks louder than precept.

I have known users of the weed to deplore it, but years of practice fixed the habit which held them like a cable. From weakness of will they were led against their better judgments, like "galley slaves." One of the fearful counts against the practice is that

after a number of years the user against his will is its slave forever!

Scarcely a mother or wife of a tobacco user can be found who at heart is in favor of the nasty practice. Many of them loathe, but suffer it. Every womanly instict rises against the spittoon in the house and the unnatural, selfish gratification, but their patience is marvelous.

Waves of temperance reform as it applies to the drinking of intoxicating liquors as a beverage have swept over the land. Christian men have conscience on the drink evil that the generation agone did not have. We have advanced beyond our fathers. They drank constantly. Ministers and members used "The Good Creature of God" and denounced as fanatics those who practiced total abstinence. "Moderation" was their cry.

But we, their sons, have seen a light they never saw. It shines brighter and brighter. We expect Christians to be total abstainers from all intoxicating drinks, and the day is not distant when the traffic will be legally prohibited throughout the length and breadth of the land. God speed the day.

The tobacco habit, its sale, manufacture and culture will meet the same fate.

"It takes a long time to get an idea through the head of the race," but we are moving slowly upward to a better goal.

Seers tell us that the next wave of reform will be against the unclean, unwholesome tobacco habit.

Before a generation church members will no more be expected to use tobacco in any form than they now, in the leading evangelical denominations, are expected to drink intoxicating liquors as a beverage. We are making progress. What will our descendants in 100 years from now think when they read of our low ideals, filthy practices and lack of self-denial and claiming to be followers of Jesus Christ?

Let me quote authorities on this subject, whose words will command the respect of thinking men:

OLD AT FIFTY.

Dr. Willard Parker, at the head of the medical profession in New York City, said: "I am sure that in health no one can use tobacco without detriment to body, mind and soul. It is a poison which solwly but surely destroys life and a man who uses it to any extent is as old at fifty as he would be at sixty without it. All who smoke or chew are more apt to die in epidemics and more prone to apoplexy and paralysis than other people. The duty of abstaining from the slow killing of one's self by tobacco is as clear as the duty of not cutting one's throat."

Lord Bacon said: "To smoke is a secret delight, serving to steal away men's minds."

INJURES BOYS.

Principal Bancroft, Phillips Academy, Andover, Mass., says: "Tobacco is the bane of our schools and colleges. Teachers who have given any attention to the subject agree that boys go down under its use

in scholarship, in self-respect, in self-control. It takes off the fine edge of the mind, injures the manners and dulls the moral senses."

L. Pierce Clark, M. D., a scientific observer and investigator of New York City, in an article to the Sunday School Times, of October 25, 1909, on "How Tobacco Affects the Nervous System," says in conclusion: "From experiments upon acute and chronic tobacco poisoning, the following conclusions may be drawn:

"1. It is proven definitely that tobacco in excess acts as a heart and blood-vessel poison.

"2. It acts first on the nerve and muscle structure of the body as an excitant, and secondly as a nerve depressor, and finally it paralyzes the central nerves and nerve-endings of the heart and lungs.

"Its chronic effects on the nerves are to produce a poison-congestion of the brain, spinal cord and end nerves in heart, lungs, muscles and skin. It induces a sort of slow nerve-degeneration in the nerve endings."

DISTURBS HEART ACTION.

Matthew Woods, M. D., a member of the American Medical Association and of the National Association for the study of epilepsy and care and treatment of epileptics, says: "Being a physician I may be expected to say something about the effect that tobacco has on the health of those who use it; that it at times shatters the nerves, disturbs heart action, enfeebles the circulation, making its victim less liable to resist

disease; that it produces laryngitis and cough, and causes other throat and lung diseases demanding medical aid; that by its effect on the eustachian tubes and nerves of special sense it produces deafness, defect of vision, and other impotencies; that it diminishes physical force, and causes that enfeebled state of the nervous and digestive apparatus that leads to stimulation by alcohol, indicating the reason why people who use tobacco so often feel the necessity for something to buoy them up."

TOBACCO CANCER.

"In a never-to-be-forgotten clinic I once conducted in a remote part of Ireland, where nearly all the old women smoked, I saw one morning nine of them in a row—products of that poetry and civilization that Mr. Yeats wants to revive, for none of them could read, write anything, or speak English—each with the lower lip partially eaten away, two with the bone of the chin exposed through the suppurating flesh, as a consequence of the use of tobacco. Somewhat similar sights, but of men, and perhaps not as many at a time, may be witnessed at the general surgical clinics of our own large hospitals."

PERVERTED JUDGMENTS—HURTS THE YOUNG.

"Of epilepsy I have seen two cases, a boy of eleven years and a young man of twenty, where the convulsions followed a tobacco debauch and seemed to have no other origin. Ecchiveria has also recorded where that dreadful disease could be ascribed to no other

cause. It is not, however, the diseases following in the wake of the tobacco vice so much as the perverted judgment and moral obliquity it engenders that makes it such a menace to the better growth of the coming generation."

THE UNITED STATES DISPENSARY.

Our highest authority, has this to say on tobacco: "It is a powerful sedative poison which is locally irritant. In large quantities it gives rise to confusion of the head, vertigo, stupor, faintness, nausea, and general depression of the nervous and circulatory functions. It enfeebles digestion, produces general debility and lays the foundation for serious nervous disorders. Amaurosis and color blindness are occasionally produced by it, and even insanity has been ascribed to chronic tobacco poisoning."

In many cases of nervous breakdown attributed to overwork, the excessive use of tobacco has certainly been an important factor."

The Doctor adds, "Even this is not the worst thing that can be said about **'the besotter of nations,'** tobacco."

Rev. Joseph Cook said: "Can a good man with a cigar in his mouth talk effectively to a boy with a cigarette in his mouth? A hundred times, no! As to the tobacco nuisance, public opinion is rising in both intelligence and sternness. It is doing this under the progress of scientific investigation, and especially under the impulse of notice which has been turned lately upon diseases caused by tobacco. It is

now very well ascertained that delirium tremens may be produced by excessive indulgence in narcotics. The facts known to the medical profession as to lip and tongue cancers caused by tobacco are too horrible to be recited before a public assembly, especially over the grave of that great soldier whose death has made Mt. Gregor a sacred height."

A FRUITFUL CAUSE OF INSANITY.

Dr. Prince, for a long while superintendent of the Insane Asylum at Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are the victims of tobacco."

Dr. Pidduck: "Leeches are killed instantly by the blood of smokers."

TOBACCO A POISON—SHORTENS LIFE.

Dr. J. H. Kellogg: "The fact is established beyond the possibility of successful controversy, that tobacco is a poison deadly in large doses, pernicious and harmful in all doses. It taints the breath, ruins the digestion, obliterates taste and smell, spoils the blood, oppresses the brain, depresses the heart, irritates the nerves, wastes the muscles, obstructs the liver, dims the vision, stains the skin, and deteriorates and contaminates every organ and tissue with which it comes in contact in the body. Its influence is to lessen vitality, to benumb the sensibilities, to shorten life, to **kill.**"

It is difficult to understand how a **good** man can allow himself to become a slave to such a filthy ap-

petite; how a **clean** man can take such a mess into his mouth; how a **refined** man can tolerate for a moment, this evil.

WILL KILL LEECHES.

An illustration taken from **The School Journal** will be a warning to boys who use cigarettes and cause their parents anxious thoughts. Perhaps it may help some one:

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech, in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I'm worse than the pestilence to the leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doc," said the young man, regarding the three dead leeches, thoughtfully, "I half believe you're right."

T. B. Terry in the **New York Tribune,** relates a circumstance too suggestive not to quote:

KILLED HIS WIFE.

Not long since I was walking in a city with a celebrated physician. As we passed a house, surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond help, and none of them know what is the matter with her, and still her husband has killed her.' 'Why, doctor,' says I, 'what do you mean?' 'I mean just this,' he says, 'her husband is literally steeped in tobacco until the insensible perspiration from his body has become deadly poison, and his wife absorbed enough of this, and had before I was called in, so that she will die.'

"'Have you told them?'' 'No; what good? It would only add to their misery now.' But doctor, are you sure?' 'Yes; I have seen such things before. Some constitutions can bear the poison and some cannot. Why, just to give you an idea, I saw this experiment tried among others at an establishment where they treat patients for the cure of the tobacco habit.' ''

WILL KILL FLIES.

"A man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to light on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of the man washed as clean as possible to kill them. You can imagine what he would be when he wasn't washed, perhaps to spend several hours each day in a warm bed with him.

"This was all new to me and I was completely dumbfounded. I don't use tobacco, thank God, and never did; but if I did, that physician's statement would have stopped me as surely and quickly as a bullet would. Run any risk of killing my dear wife by my filthy habit? Not much! I would have slept in the stable, no, in the pig pen, or outdoors under a tree, far from every live animal, until the poison was all out of my system.''

HE DIED SUDDENLY.

One writer has noted many instant deaths in these days recorded in the papers, and reports say that

these sudden deaths are nearly all among men and boys, and not among women and girls. He attributes this, in large part, to the evil effects of tobacco, women and girls being largely exempt from the evil habit.

FORTUNES GO UP IN SMOKE.

The money cost of tobacco comes in for consideration, though this is not the large item in the count.

Some one has made the following estimate: "A dollar a week is a low estimate for the cost of tobacco for many families. If saved and deposited every six months at 7 per cent compound interest it would in fifty years amount to twenty-two thousand, four hundred and twenty-three dollars, and at the end of eighty years there would be a snug fortune of one hundred and eighty-one thousand, seven hundred and seventy-three dollars, so that but for these vices they might soon be well-to-do capitalists."

TOBACCO AND THE POOR.

Dr. Talmage says: "Put into my hand the money wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and beautiful as those already established. Put into my hand the money wasted in tobacco in the United States and I will feed, clothe and shelter all the suffering poor on this continent. The American church gives $5,500,000 a year for the evangelization of the heathen and American Christians spend $600,000,000 in tobacco."

$145 FOR TOBACCO!

A Methodist clergyman says: "I have two hundred and sixty members in my charge, and about one hundred use tobacco. On making inquiry of each, I find they have spent for that article in one year eight hundred and forty-five dollars. The entire membership, with outsiders, pay to the pastor and presiding elder nine hundred dollars. One member confessed to spending one hundred and forty-five dollars for tobacco. His contribution for church extension was sixty-six cents. Another said his expenditures for tobacco was ninety-one dollars. His contributions stood thus: Missions, one dollar; conference claimants, one dollar.

In view of all this and more, what shall be said about Christian men using tobacco, selling, manufacturing and cultivating it.

We know Christian men who sell tobacco the same as any other merchandise. All I have to say is we shall have to wait for more light and for a better type of Christians.

A man has no right to raise, manufacture or sell that which is an injury to the buyer. It is not sufficient to say that the buyer is responsible. He is. So is the seller. We are not to place temptation in any man's way, even for money, or in any wise be a party to his sin.

I have known Christian business men under conviction of duty to unload their stock of tobacco and keep clean stores.

Not one has done so to the detriment of his business. But in every case there has been a distinct gain in the standing of the business in the community.

Some writer has said that 95 per cent of the working men of America use tobacco. We remember how generally the male members of the church use it, and that its effect is to benumb the moral sense to that degree that it unspiritualizes the users and makes futile the effort to promote a spiritual religion. It is an indulgence that cultivates selfishness and a lack of the spirit of self-denial which are essential considerations in being a disciple of Jesus.

IS TOBACCO USING A SIN.

Professing Christians say that tobacco using is a useless and filthy habit, but they protest that its use is not sinful. They defend themselves against the charge of sin in the thing which they condemn.

Let us see: Is it is a sin to use tobacco? If tobacco consumes the people's money; injures the health; defiles the human body; tends to shorten life; weakens the mental powers and lowers the moral sense; causes the user to selfishly disregard the comforts, convenience and even the health of others; if the millions spent by church members are needed by the poor and destitute of the land, and in mission fields where the degraded of earth perish for want of the gospel which cannot be sent to them for lack of money, how in the world can the use of the poisonous weed be anything but sinful?

1. It is a physical sin to use tobacco as the nicotine it contains is a poison to the body. Its use is a physical sin whether the user knows or believes that tobacco is injurious. Science and human experience prove this.

2. The tobacco habit becomes a spiritual sin when the user knows the evil of the weed. As we say, if he has "the light" on the subject. If he is ignorant of its evil effects it is not a spiritual sin to him, but a physical sin. But when he sees the light and walks in darkness he is a sinner before God and his conscience. The words apply here: "He that doubteth is condemned. To him that knoweth to do good and doeth it not to him it is sin."

Some reader may say I have been a slave of King Nicotine for many years and would like to quit his domain. How may I?

You propose a great undertaking, but be of good cheer. "Where there's a will there's a way."

1. Set your will. Stand like a rock. Resolve, "I quit or die." No temporizing. No experimenting. Say, "I'm done," and mean it for life or death.

If the tobacco patient could take hot baths for a few days, thus sweating the poison out of his system it would greatly facilitate his cure. But back of all expedients must be the will resolutely fixed.

2. Thousands of men redeemed from the slavery of tobacco and whiskey testify that when they craved deliverance from the grip of the vice more than they craved anything else, and sought and trusted God in

their extremity, they were delivered. So marvelously delivered that in many instances the very taste for the stimulant was gone. They came to loathe it, and rejoiced in perfect victory over a depraved appetite.

We have a mighty Savior. He is a very present help in times of need. Trust him with all your heart. He will save you from this awful habit—hateful alike to God and man.

CHAPTER XXVI.

THE DEFECTS OF OTHERS.

"There is so much good in the worst of us;
There is so much of bad in the best of us;
It is not becoming in any of us
To speak ill of the rest of us." —Motto.

"Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."—Jesus.

How conscious we are of the defects of others. What a high standard we set up for those around us. How just they must be, how generous, true and sincere. They may not be Christians but our spirits demand that they shall be perfect and right, pure and good.

Even children must manifest grace and thought beyond their years. They must appreciate us, thank us for every favor, say the right word and be silent when they should not speak, and always respond cheerfully to their duty.

"LET FOLKS BE FOLKS."

Our standard of right living for others is high. Our sense of justice, as it applies to them, is rigid. What Christians the world would be if the standard we set up for our neighbors and friends and those around us in the family and society prevailed. But they are people with passions like ourselves. There is a great deal of human nature in them. They are apt to watch their own interests and guard against

us as we watch and guard against them. They expect as much of us as we do of them.

A few considerations may help us to let patience have her perfect work.

Our lot is God's appointment. Take the family for instance. The model family consists of children of all ages. The parents represent mature years and grandparents old age.

CHILD CULTURE.

How much parents bear at the hands of children. They come into the world like little animals with everything to learn. They don't even know the way to their mouths. Work with children must be "line upon line and precept upon precept." Their bodies are to make; their minds to educate; their hearts to culture and their characters to form.

What a work! It is the sculptor working upon the rough block of marble. The marble, however, lies still and endures chisel and mallet and brush without resistance, but the child may develop willful tendencies to despoil the work of the parent artist.

The child may suffer from defects of parents. They may place burdens upon children which are grievous to be borne, burdens the outgrowth of ignorance and willfulness. They may enforce obedience to unjust demands because they are older and stronger. No doubt children are provoked to wrath by parents who are defective in wisdom and love and who lack self-control.

Children endure much from the aged. Their nerves are weak; their bodies frail; their strength weakness. Having entered their second childhood they are weak in everything, perhaps, but in self-will and conceit. Often must the patient mother say: "Never mind, children, it is only grandpa and he don't mean anything by it. We must remember that he is geting old."

THE AGED.

Looking at the family from the standpoint of the aged we see how much they endure. The romps, yells, and willfulness of the children are exasperating to weak nerves.

They tear everything to pieces. How ignorant and forgetful. They seem different from children when they were young.

Their own children, "the parents—don't seem to know how to train children. Why don't they keep the children quiet? Why don't they make them mind? Why do they allow this, and why do they not require the other?" And there is no end to misunderstandings. So that generally old people prefer to live alone.

WORK OF PATIENCE.

It will be of help to remember that God has placed the solitary in families that he might raise a goodly seed. Our lot is God's appointment. It is for our good. Not only the excellencies but the deficiencies of others are for our education and training.

The defects of others, properly borne, work in us patience. Perhaps we grow in grace more rapidly surrounded by ungracious, angular people, if we do not murmur or complain on account of their evil, than if they were without their short-comings.

YOURSELF.

But suffice to say we never meet ideal conditions. We are in the presence of people who have infirmities. In mercy it is decreed that "all things work together for good to them that love the Lord." Even the wrath of the man is ordained to praise God. So let us praise him whatever our surroundings.

But "ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves."

The following verses by S. W. Gillilan in "Success," on "Watch Yourself Go By," are pertinent:

"Just stand aside and watch yourself go by;
Think of yourself as "he," instead of "I."
Note, closely as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws; find faults; forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye—
Just stand aside and watch yourself go by.

"Interpret all your motives just as though
You looked on one whose aims you did not know.

Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn whate'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.

"And then with eyes unveiled to what you loathe—
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by."

CHAPTER XXVII.

A FORGIVING SPIRIT.

"A little explained, a little endured,
A little forgiven, the quarrel is cured."
—Wesley.

So many bitter words; so many family quarrels! Nearly every church has its divisions and every neighborhood its feuds. The misunderstandings of political parties seem as necessary as the parties themselves. One cause of the languishing state of Zion is a lack of love, a spirit of prejudice and hardness of heart.

No man can be a Christian without the spirit of Christ; without the heart of forgiveness and love toward **all** men.

If a man hates his enemy he cannot love God. He may be a church member and a moralist, but he cannot be a Christian. He may have the form but he cannot have the power of godliness.

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not wither he goeth, because that darkness hath blinded his eyes." I. John 2:11.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

"Whosoever hateth his brother is a murderer; and

ye know that no murderer hath eternal life abiding in him.'' I. John 3:14, 15.

LOVE IS THE GAUGE.

We love God no more than we love man. Our love for man, even our enemies, is the gauge of our love for God. It registers our exact state before God.

So important is a heart of forgiveness toward every child of man, that Jesus incorporates a petition for God's forgiveness, based on our forgiveness of man, in ''The Lord's Prayer.'' This prayer has been repeated the world over for the generations since Jesus was upon earth.

The petition is, ''Forgive us our debts as we forgive our debtors.'' Matt. 6:12. Or, as recorded by Luke, ''Forgive us our sins; ;for we also forgive every one that is indebted to us.'' Luke 11:4.

''As we forgive,'' indicates the measure—one equals the other. We ask forgiveness, ''as we forgive.'' ''For we also forgive,'' places the ground of our forgiveness upon the condition that we forgive.

Jesus' own interpretation of the petition is, ''If ye forgive men their trespasses, your heavenly Father will also forgive you. But if we forgive not men their tresspasses, neither will your Father forgive your trespasses.'' Matt. 11:14-15.

This is plain, and settles the matter as to the kind of heart God's child has. His is a forgiving heart.

He can have no other. His is a heart of love. Hate is of the devil.

Not to forgive is to hold hatred.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." John 3:14-15.

SEVENTY TIMES SEVEN.

Jesus pressed the forgiveness of enemies so earnestly that impulsive Peter inquired, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him, "I say not unto thee, until seven times: but until seventy times seven." Matt. 18:21-22.

Peter seemed to think there was a limit to patience. Seven times seemed a sufficient trial—seven the limit. Human love says there is "a limit at which forbearance ceases to be a virtue." But Jesus allows no limit to forgiveness.

The spirit of forgiveness partakes of the divine nature, whose love is boundless and free.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

"For the love of God is broader
Than the measure of man's mind;

And the heart of the Eternal
Is most wonderfully kind."

But it is said that we are not to forgive if there is no repentance. I have noticed that those who talk thus usually hold grudges and harbor "roots of bitterness." Their attitude is one of self-defense—their hearts are not filled with love. Harshness, prejudice and ill-will rule them.

"FATHER FORGIVE THEM."

Jesus, while suffering on the cross prayed for his enemies: "Father, forgive them; they know not what they do."

Did not the martyr Stephen, with face shining as an angel's, as his enemies were stoning him to death, cry in pitying love, "Lord Jesus, lay not this sin to their charge"? Does not Jesus say, "When ye stand praying, forgive if ye have ought against any"?

But it is replied that Jesus said, "if thine enemy repent forgive him." This is to be interpreted in harmony with other Scriptures. We are to have the spirit of forgiveness flowing through our hearts as a health giving stream. The spirit of forgiveness is to be our breath, the atmosphere of our souls, our life.

THE SPIRIT OF FORGIVENESS.

This attitude of soul is independent of the spirit of my enemy toward me. This temper is to be maintained until I die. And if my enemy at any time repents and says so, I am to manifest the spirit that

is in my my heart toward him, and to speak the word of forgiveness to his sorrow stricken heart.

One may love persons whom it is not prudent to associate with on intimate terms. The apostle exhorts, "As much as lieth in you, live peaceably with all men." There are those who will not live peaceably with the Christian. His presence arouses a spirit of resentment. Toward such persons the child of God must not entertain enmity, but stand ready to perform any good office in his power.

I CANNOT FORGIVE.

"But I have been deeply wronged and cannot forgive. Every atom of my being revolts against it. My enemy is not worthy."

It may be impossible to unaided human nature, but God requires it; your own heart demands it; and your enemy exacts it of you. His salvation may hinge upon it. It is your "reasonable service" as a Christian. It is just to yourself. Your enemy injured you. Shall you inflict another injury upon yourself by nursing the grudge?

And it can be done. You must forgive if you would be a child of heaven.

When you want to forgive more than to cherish the injury, you will forgive. As you have power to hold, you have power to dislodge the grudge from your heart. God would be unjust to exact what cannot be done. Therefore, you can forgive.

Impossible? "The things that are impossible with man are possible with God." He is able to make all

grace abound to you. His promise is: "My grace is sufficient for thee."

DROP IT.

Can't forgive? Better say, "I will not forgive. I choose to cherish the grudge."

I hold a weight in my hand. How may I drop it? Just let go and it will fall of its own weight. You can't? You can, if you will. It is for you to will to drop the weight. When you do so, your hand unclasps and the burden falls.

So with spiritual burdens.

So with the weight of unforgiveness that burdens your heart. It is grievous to be borne. How may I be rid of it? Just let go and down it falls. But I can't without God's help. Thanks be to God which giveth us the victory. We have His help. He is a present help in time of need. He helpeth our infirmities. When we will to do good, God is in our will. God is working in us to will and do of His good pleasure.

FORGIVE AND FORGET.

Two members were brought before the church for quarreling. One said, "I can forgive but I will never forget him."

The gentleman relating the circumstance said in his quaint way: "We need to be good forgetters, as well as good forgivers."

It is true that when we really forgive we tend to forget. We do not like to dwell upon the trouble. We drop it out of our thoughts, conversation and plans, and it comes to pass, finally, that we can

scarcely recall the circumstance that made us grieve.

We are like two little girls who were crying. One of them stopped in the midst of her sobs and said, "What is the matter with us? What are we crying about?"

The writer's mother related a circumstance which occurred in the old country. I have since heard a similar story wherever I have been. A sick man called his enemy to his bedside and said that he thought he was dying and wanted to forgive and be forgiven, as he could not die in peace without this. The formalities of reconciliation were passed through and all necessary words were said. But as his friend, the enemy, was turning to go away, the dying man called him back, saying: "Mind you this holds if I die, but if I get well things between us will be as they were."

TRUTH IN THE INWARD PARTS.

The vital thing in getting right with God and man is genuineness. Reality is the coin that heaven honors. God requires truth in the inward parts. We are to give up sin and turn from it, and stamp iniquity out of our hearts by an utter abhorrence of it. Forever it remains true that what we put away God takes away.

CHAPTER XXVIII.

HOW TO GET LOVE.

"Love is not a thing of emotion and gush. It is a strong, manly, vigorous expression of the whole character and nature in its fullest development. And these things (mentioned in the 13th chapter of 1st Corinthians) are only to be acquired by daily and hourly practice. Don't quarrel therefore with your lot in life."—Henry Drummond.

In a childless home the wife had long felt that they should care for some orphan. She told her husband that they were failing in their duty. The conviction deepened, with the years, so that she felt led to take an orphan into their home.

They surmounted the fear that they might not love a strange child.

While visiting an orphanage one day they saw a number of children who needed homes, but none appealed to them as being the child they wanted.

A SICK BABE.

"Are there other children here?" they asked.

"Only a sick baby, that you would not want," was the reply.

But when the wife looked into the face of the tiny three-months old she fell in love with it and said that she would like to take it home.

"You must not think of taking that baby. It won't live," they said.

"But," she replied, "I would like to have it." And they took the babe home.

When the neighbors saw its sickly condition, they shook their heads; some were significantly silent. "Could you not get a healthy child?" they would ask; "this little thing will be so much care, and we do not think it will live."

The five remaining weeks of its life were weeks of suffering. The quiet home became at once nursery and hospital. A portion of the time the adopted parents did not remove their clothing for sleep. But they did not weary; heaven seemed to be especially near and propitious in their trial.

OUR VERY OWN.

"I am surprised at my husband's patience," said the wife.

But he replied, "If I were tempted to impatience, I had only to look into those little eyes and every evil thought was gone."

When the brief day ended, for the best medical skill and nursing did not save it, the husband said, "I would gladly have sacrificed business, given up my home, and all that I have on earth if that would have saved her life."

The wife, with a mother's heart of love reflecting upon the whole strange providence, said: "All that the papers said about our babe was true, with one exception: Our darling was not a burden. What we did was a pleasure. To wait upon her was our delight. We wish that we could have saved her life. But we could not have done more for our very own."

The circumstance, among other things, teaches how

we may get love when love is most needed and tested:

DUTY A BIG WORD.

First, there was conviction of duty, and the sense of God's leading.

Second, they obeyed the voice of duty in doing what people naturally shrink from.

Third, sacrificing the lower to the higher nature they found love. Deeper than every self-denial was the sense of God's presence and keeping power. As they followed the plain path of duty, not closing their hearts to the cry of the needy, love grew till it became a ruling passion stronger than death. Love transformed hard duty into a thing of beauty and a joy forever.

TO LOVE PEOPLE—SERVE THEM.

We usually think that if we are to love people they must serve us. But the reverse is true, if we would love people we must serve them and the more we sacrifice for them the greater is our love. We warm our bodies and develop our muscles by exercise. Thus love grows. This is the law.

Others may have brave, strong hearts of love and expend the wealth of their affections upon us, but that is their love, not ours; and it may not more affect us than the food they eat or the exercise they take.

If you would love people much, do much for them. This explains the deep sorrow of the family upon the death of a cripple child who all his life has been

a care. Every one in the family waits upon him and so increases their love for him; and when he dies he is more mourned perhaps than any one in the home would be.

Chas. H. Parkhurst, D. D., has said: "Reading about love, listening to sermons about love, studying what the gospel has to say about love, may give us quite accurate ideas upon the subject; but what we want is love, and not ideals of love! And the only way to win that is to set at practical work so much or so little love as we may already possess."

CHAPTER XXIX.

LOVE ABOUNDING.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Bible.

Almsgiving may exist with a heart of prejudice. But love is benevolence, the fountain of charitable deeds.

The Scriptures exhort the church to sincere, earnest, fervent love. Ordinary love is not sufficient. Intense love—love at white heat, burns through barriers of prejudice and sin.

CAN'T WELD COLD IRON.

The blacksmith does not attempt to weld cold iron, or even iron red hot, but he subjects the metal to hottest flames. At white heat he applies the hammer and two pieces of metal become one—indissolubly one as though they never had been two. So love at white heat welds hearts and unites discordant elements of family, church and society.

Why should our love be a deep, pervasive principle? Because love is the bond of perfectness. Col. 3:14. Love binds all the Christian graces, co-ordinates and harmonizes them.

Second, our love should be fervent because love covers a multitude of sins. A heart hot with love will consume faults and defects of others as shavings are consumed in hot flames.

I stood in the presence of a powerful artesian well. As the water gushed from the earth I threw a stone into it. The force of the bubbling current was so great that contrary to gravitation, the stone did not sink, but was rejected as an intruder. The heart bubbling up with an artesian fountain of God's love will throw back slights, insults, and injuries thrown at it as extraneous matter.

Love does not play false to humanity by shielding the thief or murderer. On the other hand it takes no pleasure in parading another's shortcomings. Love covers all faults as a mother compassionates an erring child. She speaks with joy of his excellent traits of character, and only speaks of evil when necessary for the good of the child or the glory of God.

We need fervent love because of differences of opinion and prejudice among men.

THE MASON AND DIXON LINE.

Men born North or South of the Mason-Dixon line have different views socially and politically. We inherit many of our prejudices and opinions. The South fought and prayed for the rebellion. While men north of the Ohio river had other views and pointed their bayonets and prayers in a different direction.

Family influences mould character. One child is brought up in a God fearing home, where the Bible is read and prayer offered and life lived on high levels. The character of another is formed amidst god-

less surroundings, where vice prevails, where gold is God, and might is right, and low ideals reign.

THE KING'S TROUBLE.

A king was troubled with agitations and differences among his subjects. But when he found that twelve clocks could not be made to keep time together, he thought more soberly. How can I expect my subjects to think and act alike on all questions?

Differences religious, political and social will always exist. Men will not, or cannot think alike, but we can love above all differences. Love is the solvent that will bind us together as one.

We need intense love, because our interests seem to conflict. They do not conflict, they only seem to. A man who has a horse or cow to sell, never insists that he must sell the animal at half price, and the buyer never makes the mistake of saying that he will not buy the animal unless he pays twice her value. The buyer is apt to say, "It is naught, it is naught," till he buys, and when he is the possessor he goes away and makes his boasts.

SELF A BIG FELLOW.

Some come to the front with the motto, self, first, last and all the time. Self, right or wrong. And these self-centered characters are in the church. They are in political parties, in business circles and in the home. They are everywhere. When we meet crooked, gnarled, twisted, stunted characters, we will need much love to cover their defects or bear their sins.

Men's prejudices form barriers between them. There are innocent and there are harmful prejudices. Susanna Wesley told her son John that people were influenced ten times by prejudice to one by pure reason. It seems to me that she was a wise woman.

When we inquire why men are Republicans or Democrats, Catholics or Protestants, we are free to admit that we largely inherit our views from our fathers, mothers and surroundings. And they received them as an inheritance from their beloved ancestry and environments, and so on, world without end. We have little that is original and little of which to boast.

PREJUDICE.

People's prejudices are precious to them. They would not part with them for a price. Men have even fought and died for them. But we cannot change all men to see and feel as we do, even on matters that we think are clear as day and of vital interest.

A net work of influences running in every direction, form deep ruts in church, family and state. These form what are called "caste" in the old world, and our "set," "click," "party," or "denomination" in the new world. These cannot be obliterated; but love, deep, true and fervent will bind us, with all differences together as one, and will cover as a mantle a multitude of prejudices and defects, and actual sins.

Men are circumscribed in their lives. We get

partial views of truth. Paul says, "We know in part and we prophesy in part." We see truth from different angles. Our limited knowledge modifies our views and convictions of duty. Hence it becomes us not to boast of our attainments, but rather, to glory in our infirmities.

John Calvin got hold of the truth of the sovereignty of God. It was a truth great enough to engross his life. But John Wesley got hold of another truth, the freedom of man. These truths were central in their theologies and their powers of intellect were devoted to the elaboration and advocacy of these truths.

But neither of these Johns got hold of the whole truth. Each discovered a hemisphere and by uniting them we have the sphere—the sovereignty of God and the freedom of the human will.

We boast of our churches. One sings:

"I am a Methodist born,
And a Methodist bred,
And when I am gone
There will be a Methodist dead."

Another straightens himself to his full height and says, "I am a Presbyterian to the back-bone." While another insists that you are never Scripturally baptized until you are buried with Him in Baptism, and hence, when you get just right we can fellowship you.

This writer has thought that great and useful as the evangelical denominations are, none of them embodies the whole truth. The truth that all of them teach is needed to encompass the whole realm. And then vast oceans of fathomless, divine truth in nature and revelation will lie beyond the widest reach of human thought.

Our partial knowledge should drive us to our knees with the prayer, that sincere, earnest love may burn away every barrier of pride, ignorance and sin.

LOVE OF ENEMIES.

Fervent love will enable us to love our enemies. The average good will that prevails is not enough. The test of a man's Christianity is not that he loves his wife, children and friends, but that he loves his enemies.

The world over, men do not make the mistake of naturally loving their enemies. You cannot culture the disposition, to hate their enemies, out of men. Digging out Greek roots does not remove the roots of bitterness from the human heart. To change the natural heart so that we may love those who hate us and would despitefully use us is the work of the Holy Spirit. God only can do it in answer to prayer. To love our enemies is the final test of the Christian because it is of God.

CHAPTER XXX.

JESUS ONLY.

"Every virtue we possess,
And every victory won,
And every thought of holiness
Is His and His alone."

"What can wash away my sins?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

Do we realize that Jesus only can save us? Have we no desire but for Him? Is He the ambition of our lives? Does He satisfy the longing of the soul?

MORALITY WILL NOT SAVE.

Do we trust Jesus and prayer? Jesus and good works? Jesus and our good lives? Jesus and good resolutions? Jesus and the church? Jesus and the money we pay to the church? Jesus and church membership? Jesus and the sacraments? Or do we trust Jesus only? Ah reader, Jesus alone can save. He alone can do helpless sinners good. He alone is able to save to the uttermost. And He will not give His glory to another.

Morality, good feelings, money, respectability, church membership, baptism, noble birth or some form of idolatry may hold the soul in bondage. The multitudes rest in these. But to swing free of these as a dependence is necessary, for Jesus alone saves.

The sinner coming to Jesus must say:

"Nothing either great or small,
Remains for me to do.
Jesus died and paid it all,
Yes, all the debt I owe."

When he says this with all his heart he will exultantly exclaim:

"Thou O Christ, art all I want,
More than all in Thee I find."

PENANCE.

We want to do something to earn salvation. We will do penance. We will do anything rather than trust Jesus. But God says, salvation is by grace taken as we take any other gift. Gifts are not earned. They are accepted. They are received by faith.

But we would earn salvation. We would pay for it in tears or agony; in gifts, money, or meritorious deeds. But to receive it as a free gift, humbles pride and disappoints us. We do not like that. But it is God's gracious way.

ONLY TRUST HIM.

Suppose a soul is seeking the cleansing fountain. It is often difficult, after all known sin is relinquished, to swing free of every human dependence, and trust Jesus only.

If we do not feel that we are saved, it is often hard to believe that we are saved. To take Jesus to be our Saviour, with or without any feeling, or against feeling, that is faith. It must come to that. Jesus will have no rival. Jesus alone saves. And faith is

the hand that reaches out for the "pearl of great price."

A NEW RELIGION.

Mr. Spurgeon said, "there is a desire, today, to be intellectual, deep and novel. Men seek development in religion, as in science. They want something new. But we need the gospel of "Jesus only," the same as our fathers did. The changes in the gospel create deformities.

"I find if I want to labor much, I must live in Jesus only. If I desire to suffer patiently, I must feed on Jesus only. If I wish to wrestle with God successfully, I must plead Jesus only. If I aspire to conquer sin, I must use the blood of Jesus only. If I want to learn the mysteries of heaven I must search the teachings of Jesus Christ."

"When we are in sorrow, how we feel the need of Jesus only. In health and prosperity we can get along with religion in a general way but sorrow drives us to the only source of help. To get away from outward appearances to the very heart of religion brings us to Jesus only.

When our hearts say, "Jesus only," there will be no aching void. He will take our sin away and touch the great depths of our being with peace which passeth understanding, and love that is boundless and free.

"Jesus, my Saviour is all things to me;
Oh, what a wonderful Saviour is He,
Guiding, protecting, o'er life's rolling sea;
Mighty Deliverer—Jesus for me."

CHAPTER XXXI.

BLOOD AND FIRE.

"This powerless powder and powerless ball are put in the powerless cannon: one spark of fire enters it; and then, in the twinkle of an eye that powder is a flash of lightning, and that cannon ball is a thunderbolt, which smites as if it had been sent from heaven. So with our church-machinery: we have all the instruments necessary for the pulling down of strongholds; and oh, for the baptism of fire!" —Wm. Arthur in Tongues of Fire.

The words, "Blood and Fire" were printed in large letters on a Salvation Army hall. Inside the soldiers were singing:

"Thou Christ of burning, cleansing flame,
Send the fire!
Thy blood-bought gift today we claim,
Send the fire!
Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost,
Send the fire!"

I said the gospel of "blood and fire" is the need of this crowd. The Captain is redeemed from whiskey and tobacco. Others are saved from lives of shame. The audience was made up of poor, ignorant people. But they were redeemed and good soldiers.

I said these people do not need a gospel of Ethics.

Popular religious cults with fine spun theories lack power to grip and hold sinful men. A gospel of "blood and fire" only will reach drunkards, harlots and those who meet life with serious handicaps.

No wonder the soldiers sing and shout, blow the horn, beat on drum and bang on trombone:

"God of Elijah, hear our cry,
Send the fire!
He'll make us fit to live or die,
Send the fire!
To burn up every trace of sin,
To bring the light and glory in,
The revolution now begin,
Send the fire!"

The blood is the atonement made for sin. We plead that. In the presence of sin and weakness and in the absence of merit or power we cry:

"The blood, the blood is all my plea,
Hallelujah, it cleanseth me."

Fire is the cleansing of the Holy Spirit. The baptism with the Holy Ghost results in the purification of the heart from all sin. The fire of the Holy Spirit consumes the dross and reprobate silver of the human heart and leaves the pure metal of God's love without alloy.

Sing on, ye soldiers:

'Tis fire we want, for fire we plead,
Send the fire!

The fire will meet our every need,
Send the fire!
For strength to ever do the right,
For grace to conquer in the fight,
The power to walk the world in white,
Send the fire!"

From the Salvation Army go to a well-to-do church. It might be called the church of the upper strata. Wealth and culture are there. A congregation of well fed, well clothed, well housed people are apparently well satisfied with themselves.

Among the leaders are card-playing, dancing, playhouse-going members. They are not to be rebuked. They have money, position and influence and can dictate. But they trifle precious time away in the name of religion. The poet said,

"Life is real, life is earnest,"

but they treat time, the stuff life is made of, as something to be gotten rid of. Like children they play church. They are busy doing little to the purpose of the Kingdom. The big question seems to be how to amuse themselves. If any difficulty arises the antidote seems to be some social function. Entertainment is the prescribed panacea for the ills of the church for both old and young.

The prayer meeting was slimly attended. The class meeting was soberly said to be for the old people. Every scheme of raising money for the church was urged upon the people,

except God's method, the tithe. A worldly financial policy kept the church a beggar. Discipline was a dead letter. A large part of the church seemed to be without positive knowledge of salvation. And the church generally seemed to be without a great impelling motive to save the world.

Reflecting upon this condition we again read the remedy in the motto, "blood and fire." This cry is deeper than the need for money, beyond the call for fine church architecture, more imperative than pulpit eloquence or music.

THE RELIGION OF CULTURE.

Culture, influence and wealth will not remove the stigma of sin and death. These may exist while sin runs riot and death reigns. There is absolutely no substitute for salvation, for holiness of heart and life. But with the blood of Jesus cleansing away sin, and the fire of the Holy Spirit burning upon the heart, there is peace and happiness; there is a fruitful life, the life more abundant.

Church of the living God, to your knees that you may receive the mighty baptism which will empower you to wage battle against sin and for holiness. And which will cause you to be more than conquerors in a world of sin, sorrow and death.

"Refining fire go through my heart,
Illuminate my soul,
Scatter thy rays through every part,
And sanctify the whole."

CHAPTER XXXII.

FAITH AT WORK.

"Walk boldly and wisely in that light thou hast;
There is a hand above will help thee."

I ride on the lightning express. I do not know the engineer, conductor, fireman, brakeman, train-dispatcher, roadmen, makers of the engine or cars, but I place my life in their hands.

I pass switches, ride over high tressel work, take the side-track to allow passing trains to thunder by, but I sit quietly reading my newspaper, or chatting with my fellow passengers. I do not question whether every man is at his post of duty and all is right, I simply keep my seat and expect to reach my destination in safety and on time.

This is faith as applied to railroad travel.

A HOTEL TABLE.

I seat myself at a hotel table and eat what is before me, fish from the lakes, fruits from the tropics, grains from the North. I do not question the cook, or the servants; I do not ask if the meat is tainted, if the milk comes from consumptive cows, if the cooking is sanitary, whether poison has been placed in the food, but eat and enjoy myself, asking no questions.

But my attitude toward the landlord, cook, waiters, grocerymen, butcher, millers, milkmen, and every one who has in any way touched or handled what

I eat is one of faith. It is faith as applied to eating. It is unquestioning everyday faith. To do differently would be a lack of faith, and broadly speaking, a lack of common sense.

A BANK DEPOSITOR.

I go to the bank and deposit the earnings of years, my possessions, perhaps thousands or hundreds of thousands of dollars. I carry a litle slip of paper or a book crediting me with my deposit. That is all.

I walk around saying, "I am worth a thousand, or a hundred thousand dollars. It is in the bank."

My attitude toward the president, cashier, directors and all who handle or have charge of my money, is one of faith in their honesty and capacity and the trustworthiness of the bank.

I cannot do otherwise. I trust them. I am glad to trust them to fulfill their pledge and do what the bank stands for.

THE MARRIAGE TIE.

It is impossible to do business without faith. We trust men. We trust circumstances. We trust God.

We cannot do anything; we cannot write a letter; ride on the train; eat a meal; take a walk; go to sleep; work or converse with our fellow men without faith. We cannot plant, sow, harvest, or build without it. "Without faith it is impossible to please God" or man.

Faith enters as a large element into all life. Destroy it and society degenerates. Destroy it and man retrogrades to barbaric conditions.

THE MARRIAGE TIE.

That most sacred tie—the marriage relation, could not be entered without faith. We think of love as the chief ingredient in marriage, but faith is at the foundation of love. Love is impossible without faith. I mean the love of approbation which leads to marriage.

EVEN THE DOCTOR.

The physician comes to your home when the life of your precious child is in peril. You have done all that you know and dare not trust yourself. You place the loved one under the wise physician's care. You say, "Doctor, do what you can. Let the cost be what it will. Only save our child." His orders are regarded as though he were the Czar of Russia. You anticipate his wishes. We know what it is to trust our lives and those we love in the hands of the physician.

PURITY BY FAITH.

There is another application of faith and that is to the Christian life. God in wisdom has made faith in Christ the condition of our salvation.

The teaching is, that by grace are you saved through faith. He that believeth hath everlasting life. "For God so loved the world that he gave his inly begotten Son that whosoever believeth on Him might not perish but have everlasting life." Of Abraham it was said, "His faith was counted to him for righteousness." Our hearts are "purified by faith." "We walk by faith." "We live by faith."

With all the exceeding great and precious promises, we stumble at the way of simple faith. We substitute works, penace, good resolutions, gifts of money, prayers, anything for faith.

We cannot see through it. "Why is it?" We ask. "What is faith? Why is God arbitrary to make faith the condition of salvation?"

FAITH THE CONDITION.

Faith is a condition that all can accept. The rich and poor; the wise, the ignorant, the sick, the aged, and children. Any other condition would be impossible of universal application.

Faith gives God the glory of our salvation. If it were by works or money, or according to ability, we might boast, "See we earned it; we are worthy." But since it is by grace through faith, no flesh can glory in His presence. The great and small of earth are on a level here. And both, when their faith reaches the throne of grace, instinctively cry out, Glory to God!

But faith is not an arbitrary condition injected into religion because God wills it. That would be enough were it true.

THE HAND THAT RECEIVES.

Faith is a condition that enters into all life. We receive everything in life by faith. I buy a farm and receive the deed to it, and with that piece of paper in my pocket I say, "that tract of land is mine." I cultivate it, pay taxes upon it, walk over

it and treat is as mine. But I receive it by faith.

I present you my watch, saying, "Take this watch, it is a gift to you." How can you receive it? In no way but by faith. If you do not believe that I am able or willing, you will not reach out your hand for it.

So faith is the hand that receives salvation. Pardon, purity, keeping power, power for service and suffering and every needed grace are gifts received by faith.

"Save us by grace through faith alone.
A faith thou must thyself impart;
A faith that would by works be shown,
A faith that purifies the heart.

"A faith that doth the mountains move,
A faith that shows our sins forgiven,
A faith that sweetly works by love,
And ascertains our claims to heaven.

"Lord, give us such a faith as this,
And then what'er may come,
We'll taste, e'en here, the hallowed bliss
Of our eternal home."

CHAPTER XXXIII.

"SUCH AS I HAVE."

If God were to commission two angels to go to earth, one to sweep the streets of a city, the other to rule a kingdom and were to leave them to choose which they would do, they would refer it back to Him, preferring His will to any position of their own choosing. —Anon.

The lame beggar before the beautiful gate of the temple asking alms of Peter and John, is a picture pathetic to behold. A small coin was all he expected. But in his persistence he pressed close to the temple gate to meet the multitudes and receive their alms.

The apostles were poor men, not able to contribute the most meager coin. Apostles and prophets are apt to be without money. The world is inclined to misunderstand, and use a little roughly God's ministers.

A SURPRISE.

Peter, looking on him said, "Silver and gold have I none." This was disheartening. He expected something from preachers. They are surely men of heart, but they can give nothing.

Peter continued, "But such as I have give I thee; in the name of Jesus, arise and walk."

WHAT MONEY COULD BUY.

There seems irony in the words. Peter had a surprise in store for him. He had asked a mere pit-

tance and Peter proposed to give him what was above the price of rubies. He asked the smallest coin. Peter proposed to give him the greatest boon. The wealth of the Rockefellers could not purchase what Peter was about to confer upon the beggar.

With a free interpretation of these words let us turn them to the right and left and see what they have of encouragement for earth's humble toilers.

WHAT IS IN THY HAND.

A Salvation Army Captain ordered to a city went without money, trusting God and the people for support.

A gentleman went with him to business men in the interest of his cause. The day's work brought a handsome return. But the gentleman himself gave not a dollar. He could say, "Silver and gold have I none," but he gave such as he had. He gave his time, talents, influence, strength. And these the captain regarded as the greatest gift of the day. His gift resulted in money. What each did was necessary. Each in his place and according to his ability.

A CUP OF COLD WATER.

"Such as I have." Do not hesitate—give it freely. Give it without fear or stint. It is needed. It was given to you for use. Despise it not. It is from your Maker. Is it money? Give it. It is not money, but may be worth more. It may do what money cannot do. It may be that a smile or a friendly

grasp of the hand is needed. The human touch may go farther than money without it.

"Little acts of kindness, little deeds of love,
Make the earth an Eden like to that above."

The world needs love more than money. In a materialistic age this is a hard saying, difficult to be understood. But it is ever true. Love is most costly. Money, at best, is a servant of love.

A LETTER OF SYMPATHY.

Your gift to a needy world may be the contribution of your pen. Withhold it not—neither despise it. It may be little, but it is your gift. Others may wield a mightier pen, but yours is your own, and there is a place for it. Money cannot take its place and others cannot do your work.

The letter of sympathy to the bereaved one, who may estimate its value? It may cheer a drooping spirit and put new hope into a cheerless heart. It may be a word of warning which may save some poor wanderer.

Your contributions to the press may be as a messenger from heaven to some hungry souls.

STITCH, STITCH, STITCH.

Your gift may be a needle. You ply it day and night, stitching the weary hours away. An obscure worker you are not thought of, except when needed. The pay is small. But the needle is in your hands. Nothing seems to take its place. It is your work. Do it well. Do it as unto the Lord. Many shall be

blessed by your patient toil and you shall not lose your reward.

THE AX AND THE PLOW AS CIVILIZERS.

An ax, hammer, shovel, plane, trowel, or plow may be in your hands. It may be that you face the world, saying, "Such as I have, I give." It is very little. It is very humble, but it is such as I have, and I give it.

Look at the waving crops and remember the plow.

See the cities as they dot the land and remember the sound of hammer, plane and saw.

Behold the march of civilization and think what would have been accomplished without shovel and hammer; horse and plow. And these are guided by you and millions of every day toilers like you.

All honor to your work. Call it humble if you will, but depreciate it not. "Despise not the day of small things." The world's progress would be at a stand-still without your work, and the work of uncounted millions who faithfully toil. Look up. You are one of the world's workers.

WORDS ARE MIGHTY.

Only a tongue? And people say there is nothing in talk. Don't believe it. The tongue is a little instrument but it boasteth great things and does great things. Words are deeds. Words cause war and bring peace. The tongue is mightier than the pen or sword. People say don't talk, if you do not have money. Heed them not, but say, "Such as I have, I give."

Because we cannot do all things shall we do nothing? There are men of brains who do not have money whose talk is directing capital, though they may get no credit, or pay for it.

Words are not cheap. They are costly. They have cost men their lives.

DO NOT MINIFY YOUR WORK.

Do not say I am little and therefore had better not speak. Don't refuse your contribution because it is meager.

"You have a work that no other can do,
Do it so nobly, so grandly, so well,
Angels will hasten the glad story to tell."

Your words may go to the ends of the earth. You have convictions that you are afraid to utter. The influential might frown them down? They are not popular? Speak, and take the consequences. Speak, and die if need be. Explode, and let no man deny you the right. And fear not, God will take care of your message and you. Only speak for God and for man.

CHAPTER XXXIV.

FAINT HEARTED.

"Look up and not down,
Look out and not in,
Look forward and not back,
Lend a hand." —Edward Everett Hale

"And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers and so we were in their sight."—Bible.

The sermon of the bishop at the annual Methodist Conference is always a marked occasion. The bishop who preached on that Sunday morning was a great preacher. The sermon was lofty in conception, massive in thought and filled with spiritual insight. Its delivery was attended with power which was felt by the large audience.

But the effect upon one preacher, as a whole, was depressing. It caused him to feel that he could not preach. "I can't preach," was the impression made upon his mind.

With that feeling he went to his field of labor. Experience is not an easy school master, but his lessons make a deep impression. The year passed with its varied experiences of success and failure, joy and sorrow, and the minister was again at the annual gathering of the preachers.

The ecclesiastic who presided at this conference also preached a masterful sermon. Not all bishops that the minister had heard, were superior pulpit or-

ators. Some of them come to their high office because of other qualities that have impressed the church with their gifts.

As he sat under the spell of eloquence he felt as upon the same occasion a year before, a sense of depression, attended with the feeling "I can't preach."

CAN'T PREACH.

He listened to the disheartening voice with the experience of the past year before him. He had learned his lesson and replied to the Satan of discouragement, "No, I can't preach. I know that, well. That is, I can't preach on the same day, or from the same pulpit with the bishop. Oh, no, I know that very well."

"But, Satan, there is another side to the question. The bishop cannot fill my place any more than I can fill his position."

YOUR OWN PLACE.

"I shall go to a small town. No bishop has been there, or, in all probability, will ever be there. He cannot be gotten there. He will be too busy, or for other reasons, cannot go. But I can, and will.

SING AND SHINE.

For years after, this humble worker went to his appointments singing:

"There's surely somewhere a lowly place,
In earth's harvest field so wide—
Where I may labor through life's short day
For Jesus, the crucified.
So trusting my all to thy tender care,

And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be."

The Christian worker will need to remember that his work is one of faith, and for God, and cannot fail.

The promises of God give assurance. So that every Christian worker can say, "This is God's work. It is done in His name and it will succeed. His promise is, "My word shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereunto I send it."

Faith sings:

It may not be my way,
It may not be thy way,
But yet in his own way
The Lord will provide."

The preacher, living, and preaching the truth may have a long, hard fight, and see no results, but he is succeeding. Every effort counts. Speaking in the name of Jesus his message is owned of God. It cannot fail.

NATURALLY GLOOMY.

There are natures with tendencies to gloom, as others incline to over-hopefulness. I mean that there are dispositions that fill the air with castles which can never have a substantial foundation on the earth. Some as naturally live in the cellar as others build air castles.

There is no credit or discredit in the possession of either inheritance. But having one or the other tem-

perament it is for us to learn the right use of ourselves.

Bishop Ninde, of the Methodist Episcopal Church, said that he naturally inclined to melancholy. But in his youth he formed a resolution to take a cheerful view of life.

Who can tell what inward battles the good bishop may have fought against himself during a long and eminently useful life? He so far succeeded in conquering his natural tendency that he was recognized as a model bishop and a superior saint.

"IS GOD DEAD?"

Luther says: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by dangers that beset the church. One morning I saw my wife dressed in mourning. I asked her why, who had died?" "Do you not know," she replied, "God in heaven is dead?" "How can you talk such nonsense, Katie?" I said. "How can God die, He is immortal and will live through all eternity." "Is that really true?" she asked. "Of course," I said, still not perceiving what she was aiming at. "How can you doubt it? As sure as there is a God in heaven, so sure is it that he can never die." "And yet," she said, "though you do not doubt that, yet you are so hopeless and discouraged." And then I observed what a wise woman my wife was to master my sadness."

We may use adverse moods as a boy uses opposing winds to fly his kite. And often the stronger the

wind the higher the kite will rise, if the string is long and strong.

I have known natures inclined to anxious thought and care to become by cultivating right views and habits, uniformly cheerful, kind and considerate. Especially if they had the Christian's faith their sympathy was helpful. They were steady and reliable characters.

THE SUNNY SIDE.

There are two ways of looking at things, and at least two sides to every situation. We may look upon the bright side of life and be hopeful, or upon the dark side and lose heart.

The apostle said: "Whatsoever things are pure, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Beautiful thoughts, noble thoughts, true thoughts, yield a beautiful life, a noble life, a true life.

"Two men being convalescent were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

"When it rains one man says, "This will make mud.' Another, 'This will lay the dust.' "

"Two boys were examining a bush. One observed that it had a thorn; the other that it had a rose.

"Two children looking through a colored glass. One said, 'The world is blue.' The other said, 'It is bright.'

"Two boys having a bee—one got honey—the other got stung. The first one called it a honey bee—the other a stinging bee.

" 'I am glad I live,' says one. 'I am sorry I cannot die,' says another.

" 'I am glad,' says one, 'that it is no worse,' 'I am sorry,' says another, 'that it is no better.'

"One says, 'Our good is mixed with evil.' Another says, 'Our evil is mixed with good.' "

A DISCOURAGED MAN.

Mr. Moody used to say that, "God cannot use a discouraged man." Perhaps God cannot use a discouraged man to the best advantage. Of course, if he is utterly discouraged he can do nothing. He will lack faith. Discouragement is the essence of unbelief. Where there is faith there is courage. Little faith means little courage. Great faith marks great courage. The absence of faith is marked by the presence of fear and dismay.

BE FAITHFUL.

It will encourage us to remember that it is for us to be faithful; God gives results. It is for us to labor. God will give success. We are never told to be successful, but everywhere to be faithful. Paul may plant and Apollos water but God gives the increase. "Be thou faithful unto death, and I will give thee a crown of life." "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

CHAPTER XXXV.

A THORN IN THE FLESH.

Contented now, upon my thigh,
I halt, till life's short journey end;
All helplessness, all weakness, I
On thee alone for strength depend:
Nor have I power from thee to move,
Thy nature and thy name is Love."
—Charles Wesley in Wrestling Jacob.

Paul had a revelation. He was caught up into paradise and heard unspeakable words. The exaltation was great. The sense of glory and of God was beyond average human experience. The desire to glory also was present with him, but he restrained himself lest men should think unduly of him.

The apostle then adds: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

"For this thing I besought the Lord thrice, that it might depart from me."

"And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:1-9.

But he felt the presence of the thorn. It pierced him. It was afflictive and he naturally sought relief. But no relief was granted. Desirous of help, he persisted in prayer. He prayed not once, nor

twice, but thrice. God answered his prayer, not as he would but as infinite wisdom saw best; "My grace is sufficient for thee." And "My strength is made perfect in weakness" were the responses of Divine Love. But the difficulty was not removed.

ANSWERED THOUGH NOT PLEASED.

This was truly an answer to Paul though God had not complied with his request. A man may answer his fellow man, but not always in a way to please him. So God answers prayer, often in a way to disappoint the petitioner.

When President Garfield was shot by an assassin, the people earnestly prayed for his recovery. But he died and the nation mourned.

YES OR NO.

Two little girls were discussing the situation. One said, "There, I told you, God does not answer prayer." The other said, "Yes, he does." "How can that be, said the first, Mr. Garfield died, while the people prayed that he might live." "Well, said the second girl, "God always answers prayer, but not always as we wish. Sometimes he answers yes, and sometimes no."

SORE EYES.

What this thorn was that troubled Paul, we do not know. Some Bible teachers have thought it to be one thing and some another. The commonly accepted idea is, that it was weakness of eyes. One writer identifies Paul's malady with the nervous

prostration, attendant on malarial fever. But it was an affliction, a grief, a burden to be borne. This, with his little stature would give him an insignificant, if not a repulsive appearance.

If he might be tempted on account of great mental strength and powers as a theologian and orator to glory, he would be kept humble by his visual weakness or his affliction of whatever nature it was.

EVERY CHRISTIAN HAS HIS THORN.

God's devoted children often have some weakness, impediment, or misfortune in their persons, lives or circumstances that embarrass them. These wrangle as "a thorn in the flesh," and when they are tempted to pride because of any superiority to their fellows, they have only to look at their misfortune or infirmity to be humbled.

It may be an infirmity of speech. Moses, the great lawgiver, was slow of speech and hesitated to go to Pharaoh on that account. God is chary of his gifts and does not bestow them all upon one man. His brother Aaron was his mouthpiece.

HE LISPED.

An excellent preacher who is above the average in thinking powers, lisps so that his congregation is humiliated on account of their pastor's infirmity. It is his thorn in the flesh, and their's, too.

DEAFNESS.

Another preacher and editor, necessarily before the public, suffered from deafness so that he could

not hear, nor could he converse readily with the people. When he saw that something bright had been uttered, a friend at his side would speak in his ear, or write the choice saying. It was an infirmity of the flesh. He said, "If the Lord wants me to work at the altar he will have to restore my hearing."

SELLING BOOKS.

A man whose health failed in middle life, thrown out of his life's calling, entered upon that ready means of support, selling books.

Speaking of the trials attending his work, his friend said: "It is not every one who can write a book. You enter many homes with words of cheer and prayer. You distribute thousands of tracts. You preach a great deal. You may be doing more good in this more general ministry than you did in your regular work."

He replied: "The Lord seems to have opened a door to do neglected and needed work. For years the door had been closed to me. Now it is wide open and every other door is closed.

"But the work seems little and uninviting. I am thankful for the opportunity to be useful. This way of working may be my thorn in the flesh. God may be answering my prayer, keeping me humble and making me a greater blessing than I might be had I my own way."

WORLDLY SOCIETY THORN.

Riches may be the thorn in the flesh of others. In

the popular mind wealth is desirable. The multitudes risk the possession of wealth, letting everything and everybody adjust themselves to it.

A Christian had renounced the world and received Christ in entire sanctification. Her purpose was to do the whole will of God. The sweetness of a life of full consecration so possessed her that it was her meat and drink to do the will of God.

DRESS, JEWELRY, POMP, MAY BE AN ENEMY.

She said, "We live in a fine home. My husband and his people love me and are willing to do anything for me. They move in "the best society." They dress elegantly, and expend much on style. They desire me to cultivate worldly society. I have no heart for these things. I cannot wear jewelry. Finery, style and worldly society with their train of glitter and show have no attraction for me. I am dead to the world. I have renounced the vanities and follies of a life of pleasure."

"I would rather be the least of these
  Who are the Lord's alone,
Than wear a royal diadem
  And sit upon a throne."

THE WORLD WILL HATE YOU.

Who will say that this Christian woman's lot in life has not the element of the cross in it? What would be received by many as an enviable position was in its worldly affinities a menace to her spirituality and peace.

The Scriptures were fulfilled in her life, "A man's foes shall be those of his own household." All that the world calls good and great stood as an enemy to tempt her to give up Christ for the world. Wealth with beckoning hands, invited her to forsake the way of self-denial for the path of ease and pleasure.

Riches were her "thorn in the flesh, the messenger of Satan to buffet her." But she was not sad. Her face beamed with joy, and her life thrilled with holy purpose. She could sing:

"My father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of riches and rubies, of diamonds and gold,
His coffers are full; He has riches untold."

SATAN THE DECEIVER.

Satan would use our thorn to injure, aggravate and fret us, and thus hurt us and spoil our influence. He would discourage us so that we would do nothing for Christ and his church. He would sour us because of our difficulties.

But Christ designs our thorn to be a blessing. It is to be a goad to press us on. It may be a blessing in disguise, but a blessing.

KNEE DRILL.

It depends on us whether our affliction shall cause us to worry, complain and lose heart, or shall cause us to take deeper root in God.

Our infirmities may drive us to our knees and thus our strength be made perfect in weakness, or

cause us to look at our difficulties, like Peter, who beheld the waves and began to sink in despair.

THE WEAK AND LAME.

Much good has been accomplished by those with broken lives. How often the lame have taken the prey. Over and over again the wilderness has been made by them to blossom as the rose.

We are to lay our weakness on Christ. He knows our limitations and hindrances. He is acquainted with all our way. He knows all about our weakness and our trials. Our infirmities and environments, as well as our sins, are to be laid upon the heart of the burden bearer. He says, "Cast thy burden upon the Lord, and he shall sustain thee."

The thorn may not be taken away, but he will enable us to bear it. Grace according to our day is his gracious promise.

A BETTER ANSWER.

The secret of strength is not to murmur or rebel at difficulties whether in ourselves or our lot in life, but to take all to Christ and receive his strength.

Paul learned this lesson. It was hard and disagreeable. The thorn hurt. He groaned for deliverance. But infinite wisdom did not see fit to remove it. God gave him a better answer to his prayer, though it was a disappointment to the flesh.

GLORY IN YOUR THORN.

The Apostle got beyond the initial experience of bearing his grief. He embraced his cross and en-

tered into the mind of Christ. We hear him exclaim: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:9, 10.

Think of it! Glorying in infirmities, taking pleasure in reproaches and necessities and persecutions and distresses for Christ's sake.

VICTORY IN DEFEAT.

This is victory. It is triumph beyond the mere absence of pain and sorrow and loss. In the presence of affliction and grief, the keeping power of Christ triumphed.

In the midst of human weakness the divine strength was revealed. Infinite power was set over against human weakness. No wonder he could glory because in infirmities the power of Christ rested upon him.

The Lord grant that thy servants may so accept the infirmaties, necessities and afflictions of their lives that they may not frustrate the grace of God in or through them by any complaint or rebellion. May they so enter into thy blessed will concerning their lives that thy power may continually rest upon them.

CHAPTER XXXVI.

WHAT IS THE MATTER WITH THE CHURCH?

"They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace."—Bible.

An undertone of discontent with the condition of the church is heard in convention and in the secular press. The pulpit itself and the religious press are awake to the situation.

Many shrewd minds, while they love the church and appreciate its power in society, recognize a lack. Others from without level their guns and would destroy God's house. They substitute for it the lodge, the lecture platform, the public library and all sorts of humanitarian institutions.

They say,, ''Give us something that is useful. The church has outlived its day. The race has progressed beyond the infantile period and no longer needs the fostering care of this spiritual mother. We want something practical in this utilitarian age. The church is no better than the world, and is doing no good.''

On this general subject I have gathered from a leading magazine the observations of some churchly minds of widely divergent theological views:

LACK OF AUTHORITY.

Cardinal Gibbons (Catholic):

"Many of our countrymen do not regard church-going as a binding obligation in any sense. 'The remedy' will be found in giving the people in the churches something of God, some spiritual gift, some good which it would be impossible for them to get elsewhere."

Dr. C. H. Parkhurst (Presbyterian):

"The church is not perfect, and there is no institution with which I am acquainted that is." He denies that the church is in a condition of spiritual decrepitude or of moral degeneration, but he recognizes that the church is not the distinct and aggressive feature of general life that it ought to be.

Emil G. Hirsch (Hebrew):

Thinks that the condition of the church in our day is such as we may expect to find in an age of transition. The natural sciences and the studies in the history and authenticity of the sacred books, known under the name of the Higher Criticism, have undermined belief in the infallibility of the Scriptures and spread serious doubts concerning doctrines fundamental in the teachings of orthodoxy.

He further adds: "The truth is, the function which the pulpit might fill in these days is largely pre-empted by the sociologist, the social engineer. Settlements and similar institutions devoted to the

betterment of social conditions and the bridging of the chasm between the masses and the classes have usurped the place esrtwhile held by the church."

LAGGING BEHIND.

Josiah Strong, D. D., says that the church is not keeping pace with the growth of the population. "Since 1900 the growth of church membership has been less than two-thirds as rapid as that of the population, and this notwithstanding the exceptional evangelistic effort. The rate of gain has been falling since 1850, and in 1900 it had practically reached the vanishing point."

Frances E. Willard, speaking of the many outside organizations doing the social work the church had neglected, remarked to me: "They are all living monuments of a dead church." "No," I replied, "she is not dead, but sleepeth."

Len G. Broughton (Baptist), recognizes that the church is doing far more for the elevation of humanity than is supposed. He sees a lack of faith, and ignorance of the Bible.

DOUBLE THE PREACHER'S SALARIES.

Charles F. Aked (Baptist), thinks that the salaries of the preachers should be doubled, that the men in the pulpit are not big enough for the tasks before them.

TOO TAME.

Russell H. Conwell(Baptist), sees the church closed while Y. M. C. A.'s and hospitals and night schools

are at work meeting the needs of people. Monotony and tameness are not healthy conditions for anything but a clam. Persecution would be a blessing to the church.

THE COMMON PEOPLE.

Gypsy Smith (evangelist), says the churches are neither "hot nor cold." Christ is on the outside knocking to get into the church. We have lost the spirit and power which makes a New Testament church. We are too much of a mutual "congratulation society." We have lost touch with the common people. We are not in earnest to seek and to save the lost.

Senator Beverage, of Indiana, in an address before a body of preachers, accounting for the people turning from the churches, laid the blame upon the preachers themselves.

THEY SHOULD NOT BE IN THE MINISTRY.

He said that he met three cultured young ministers in Colorado who would compare favorably with the bright men of the church in the nation, to whom he proposed three questions to which he asked positive answers, yes or no, as follows:

1. Do you believe in God? Yes or no. The first hesitated; the second began to explain; and the third could not speak positively. The Senator said, "We will pass."

2. Do you believe that Jesus Christ is the Son of God sent into the world to save sinners? They again asked to explain their position. And the Senator

said, "Gentlemen, we will pass to the third question."

3. Do you believe in the immortality of the soul? The three gifted young ministers were as much at sea as before. "Now gentlemen," said the Senator, "if there is a falling off in attendance upon church, and there is, and if there is a disregard for religion, the ministers themselves are largely to blame."

The people expect ministers to believe something, to have convictions and to speak with certainty.

Jesus did not argue. He announced the truth. The ministry does not speak with authority because of a lack of conviction. They do not know. Doubt is the mother of uncertainty.

These searching words are too true. The pulpit is honey-combed with men who question the fundamentals of our holy Christianity.

NO CHURCH DISCIPLINE.

Bishop Foster, of the M. E. Church, could not justly be accused of pessimism, and his words as to the condition of his own chourch are true of every other communion. He says, "How true that the Methodist Discipline is a dead letter. Its rules—no one ever thinks of disciplining its members for violating them. They forbid the taking of such diversions as do not minister to godliness; yet the church itself goes into shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries

in its train will only be known when the millions it has swept into hell stand before the judgment. Is not worldliness seen in the music? Choirs, often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. The number is comparatively small who honestly desire and earnestly endeavor after full consecration, all the mind that was in Christ." (From "Holiness and Power," page 25.)

What would we think of a physician who should diagnose the patient's disease, and then leave him without a remedy? The diagnosis might be perfect, but if the patient died for want of a remedy what good would the diagnosis do? A remedy is at hand. Let successful leaders of church activities and soul winners speak.

UNFAITHFUL PREACHERS.

The Christian Witness: "The masses of church members have no more symptoms of having been born again than the dead world about them. This condition has largely been brought about by a failure to preach the Gospel. Repentance, the Witness of the Spirit, Entire Sanctification, the Judgment and Eternal Punishment are rare subjects of pulpit discourse. The pulpit generally has listened to the demands of the people instead of the voice of God. The preaching of scriptural repentance will as truly bring spiritual life as the last trump will bring the resurrection."

BACK TO PENTECOST.

"Truly, something is needed besides church organization and machinery and culture and pulpit oratory. These unspeakably sad facts above cited ought to call the church to its knees in humble supplication for the mercy of God and the outpouring baptism with the Holy Ghost. The only escape from our spiritual impotency, the only way out of the difficulties and threatening perils of Zion for believers in general, and for these ministers and theological professors and the leaders of Israel in particular, is a journey back to Pentecost."—A. M. Hills, in "Holiness and Power."

Joseph Cook solves the question in a few words: "The great need of the world is the Christianizing of Christanity."

OLD TIME POWER.

D. L. Moody, who was well acquainted with the spiritual condition of the churches of America, said:

"A great many people are thinking that we need new measures, that we need new churches, that we need new organs, new choirs, and all these new things. That is not what the church of God needs today. It is the old power that the apostles had; that is what we want, and if we have that in our churches, there will be new life. Then we will have new ministers—the same old ministers renewed with power, filled with the Spirit. Oh, that God might anoint his people! Not the ministry only, but every day disciples."

NEED THE SPIRIT OF GOD.

Spurgeon said: "If we have not the spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, 'God have mercy on us!' If you ministers have not the Spirit of God you would better not preach, and you people would better stay at home. I think I speak not too strongly when I say that a church without the Spirit of God is rather a curse than a blessing."

THE HOLY ANOINTING.

Rev. S. A. Keen, a holiness evangelist of the Methodist Episcopal Church, said: "How presumptuous for us to attempt our mission without the anointing, when Jesus did not venture to enter upon his without the aid of the Spirit! How careful he was to guard his first disciples against venturing to their mission—even after their commission was given, and the gospel message for the mouth of its heralds—without the anointing of the Holy Ghost. He said: "Tarry till ye be endued with power from on high." Yet how many ministers, missionaries, evangelists, and workers have gone to their mission without this power to achieve it! The great blunder of the church today is, that so many are attempting to do God's work, and to save souls, without the power of the Holy Ghost."

FILLED WITH THE SPIRIT.

President Asa Mahan, the first president of Oberlin College, after speaking of his own failure in the

Christian life, and that of believers in general, without the baptism of the Holy Ghost, said: "For this state I found, as multitudes are finding, but one remedy. We must wait in prayer 'the promise of the Father,' until we are 'filled with the Holy Ghost.'"

President Finney, of Oberlin College, the mighty evangelist, deploring the state of the ministry and the church, wrote: "The fact is, there is something sadly defective in the education of the ministry and of the church. The ministry is weak because the church is weak. And then, again, the church is kept weak by the weakness of the ministry. Oh, for a conviction of the necessity of this enduement of power and faith in the promise of Christ."

THE WAY OF HOLINESS.

The body of the church seems to need regeneration. Let repentance and faith in Christ as a personal Savior be preached. The baptism with the Holy Ghost is imperative if ministers and members are to be saved from disgraceful barrenness and made fruitful in winning men to Christ and building up the kingdom. Preach the "sanctification without which no man shall see the Lord."

If we have been converted or sanctified the church has been our mother. She has nourished us. She has been a guide to our youth and a protection to our age. Let us love and cherish her with all of her faults. She is not dead as her enemies and unwise friends assert, but sleepeth. She will yet awake and bless the earth. Let every child of God sing:

"I love thy Kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved,
With his own precious blood.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

"Sure as thy truth shall last,
To Zion shall be given,
The brightest glories earth can yield,
And brightest bliss of heaven."

CHAPTER XXXVII.

THE CHURCH BOSS.

"Therefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—(Bible qualification of Official Members).

"Is Mr. Blank in?" inquired little Miss Innocence, of one member of a business firm. "Which one do you wish to see?" was asked. "The one that owns the church," she replied.

A hearty laugh ensued at the expense of this member of the firm who is an active and efficient church worker.

But the mistake indicates a tendency and condition which is a menace in church life. There is a disposition to foster not one Pope on the Tiber, but as many Popes as there are churches in the land. We object to one great big Pope who claims infallibility, and whose word must regulate our creeds and practice. But if there must be a Pope we would like to be the gentleman ourselves. There seems to be something very human in the disposition to clothe oneself with authority and then abuse the power invested in us.

See a few illustrations:

A prominent man said to his pastor, as he entered the church, "The country people go to bed out here at 8 o'clock, and it's about time to begin the ser-

vice." "Is it?" said the pastor. "Yes," said the leader, in a confident tone and manner. "All right," replied the pastor, and walking into the pulpit announced the opening hymn.

"Yes," said a neighbor, "Mr. Stubbornness is inclined to run things. He likes to have his own way."

"I got my foot on the neck of Rev. Faithful when he first came here, and intend to keep it there," were the words of Mr. Self Will. It was said that the leading official did not hesitate to treat his pastor ungraciously as occasion offered. He wanted him moved, and would be satisfied with nothing else.

One of the conditions that developed Mr. Self Wills' animosity was a local option election. The question of the removal of the saloons from the county was up for solution.

THE CHURCH POLITICIAN.

The Rev. Faithful said the saloons ruin the young men. Families are demoralized by them. Grog shops are the enemy of the church. And the people should have a chance to vote them out.

Mr. Self Will and other members of the official board, said that the time was not propitious. They pleaded for an extension of time, but would not consider the question of an election at any particular time in the future. However, the issue was joined, an election was ordered and the people said—No Saloons.

HIS WAY RIGHT OR WRONG.

This did not please Mr. Self Will. He was angry

at being defeated. He blamed the Rev. Faithful, very justly, for forcing the issue upon the people. What, at last were the people's interests, or the real cause of religion to him? He wanted his way, right or wrong. He wanted Rev. Faithful removed, and he pitted himself against him with all the influence that he could summon, and the pastorate of a faithful minister came to a speedy end.

IS THE PREACHER MUZZLED.

A writer in The Western Christian Advocate on, "Do Rich Church Members Muzzle The Preacher?" has this to say:

"Let the preacher in any of our great city churches—myself included—whose great majority of members are more often at the theater than at the prayer-meeting; whose leading women spend far more hours at the bridge table than they do in distinctive Christian work; whose influential men spend tens of dollars on clubs and social excesses to every dollar they spend on the cause of Christ; whose leading representatives do not always decline the social wine at important functions; let any of us in the most gentle and circumspect manner possible, either privately or publicly, speak in condemnation of these things, and see how the muzzle is trotted out."

THE BELL SHEEP.

Put a herd of cattle together, and every pair of horns must measure strength. Every flock has its bell sheep. Every flight of birds its leader.

Two hired men working in a field at the same wages and on a level, one will naturally defer to the other who will, by consent of both, be the leader or "boss."

There is no society without its leader. He may not be chosen president, but he is the ruling spirit. His hand may not be seen, but he is "the power behind the throne," and must always be reckoned with by ostensible leaders.

I can easily see how one who invests money and energy in the church will manifest his pleasure or displeasure in the conduct of affairs. He may grow by degrees to a place where he must be consulted in all its work. Who has not seen men of this stamp grow little by little to the position of tyrant of a dangerous type?

Sometimes this character is a man and often a woman. He may be the preacher. The sexton may take upon himself to manage the preacher, the official board and the congregation. Sometimes the church boss is not even a member of the church, but dictates to the preacher the general policy of the church.

HOW GET RID OF THE BOSS.

Do you ask how we may do away with the church boss? I answer, he cannot be fully obliterated. Let the church be conducted on Christian, democratic principles. But remember that the boss has ever been and will continue in some form while the church and human nature remain as they are.

Whether the leader is a good or an evil depends upon the man. If he is truly regenerated, a good, wise, strong man doing all for the glory of God and the good of the church, help and encourage him, but carefully guard him, for he is only a man, and power is a dangerous weapon in any man's hands.

There is a crying need for leadership in the church. We need it in the pulpit. We need it in the pew. It is needed in the spiritual, financial and social departments. The multitudes will follow if we have leaders of the true quality. But it should be holy leadership. Men and women sanctified to the Master's use who say "not self but Christ."

But when a man comes to the front on account of his strength, position or money and says by word or action, "I will lead. I will have my way. It matters not who oppose or what the will of the majority. It matters not what is right. I will rule or ruin. I have the money and the influence and will have my way," then leadership has degenerated to mere bossism. A blessing has become a curse and the subject of it is properly despised.

We need Spirit-filled leaders to fill all the offices of the church from bishop to the humblest member. But there is no place for the unsavory boss unless it be at the altar as an humble seeker for the pardon of his sins.

CHAPTER XXXVIII.

THE FEAR OF MAN.

"Be bold, be bold, be bold,
And everywhere be bold."
—Longfellow, to young men.

"Here lies a man who never feared the face of man."
—(Said by an Englishman standing at the grave of John Knox).

The fear of the Lord is the beginning of wisdom, but "the fear of man bringeth a snare." The latter is a perversion of the noble principle of awe and holy reverence, and has played an important part in the life of the race.

When our first parents sinned they immediately sewed fig leaves together to hide themselves from God.

After Cain had murdered his brother, he feared that everyone who saw him would be kill him. Murderers since his day have been subjects of this malign passion.

Abraham pretended that his wife Sarah was his sister, because he distrusted a heathen king.

JACOB THE SUPPLANTER.

Jacob cheated Esau and ran into exile. Twenty years afterward he desired to return to his native land, but the dread of Esau haunted him. The memorable struggle with the angel at Peniel gained him a victory in which he was willing to part with all of

his possessions to avert the wrath of his offended brother.

Aaron conciliated the rebellious Israelites by making them a golden calf. The compromise measure spoke of heart failure.

The chief priests hated Christ but fear of the people restrained them.

Compromising Pilate, fluctuating between fear of Herod and the people, delivered Jesus, whom he knew to be innocent, to be crucified.

FEAR ENFEEBLES THE SOUL.

This trait of character holds the soul in bondage. At religious meetings the testimonies reflect the timidity of the people. Many can not pray or speak in public. They can not give or do what their hearts dictate because they fear one another.

One man could not pray or read the Bible in the presence of his children; but sent them into another room, while he took up his cross, and read the Scriptures to his wife. Brave Coward! But perhaps he was learning.

A husband said that his voice sounded to him like thunder when he talked on religion, though he was free to speak on other subjects.

The wife of an unconverted husband contended for fifteen years, that she could not conduct family worship. She believed it was the husband's duty to lead his family in religious worship. At last, under stress of an awful fear of hell, she said yes to God.

Her unfaithful husband, as meek as a lamb, hears her daily prayers.

FEAR WEAKENS THE SOUL.

A gentleman who was growing old and feeble felt that he ought to give his heart to God and unite with the church; but he desired that his intention should be kept a secret. He confided in a blind neighbor, who arranged that the meeting, which was in progress at the church, should be changed to his home. There he would confess Christ. The secretive heart, that had been closed for years, gradually opened. When he fully committed himself to Christ his fears fled, and he gladly published to the world his attitude, and his new found joy.

Fear weakens the soul. Under its influence men do nothing who otherwise would be valiant soldiers for God.

HIDING HIS TALENT.

The servant in the parable, who was entrusted with one talent, wrapped it in a napkin and hid it in the earth. He did nothing with his gift; but treated his talent as a burden. When called to account he complained against his master saying: "I knew thee that thou art an hard man reaping where thou hast not sown, and gathering where thou hast not strewed. And I was afraid and went and hid thy talent in the earth. Lo, there thou hast that is thine."

"The Lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap

where I sowed not, and gather where I have not strewed, thou oughtest, therefore, to have put my money to the exchangers and then at my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him, which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Many since his day have hidden from God and man, who should have invested their talent. They might have grown great. At least they would have "cut their bigness" through the world, and been a blessing according to their ability.

A WEAK MAN OF TALENT.

A friend of the writer—a man of intelligence, recently died in his old age. He was lacking in manly independence and force of character. When opposed he shrank and "backed down" from his position. Want of courage caused a man of superior talent to take an inferior place among men and die in obscurity.

THE LION IN THE WAY.

This spirit sees difficulties and magnifies dangers. Lions are in the way and fear says: "I shall be slain in the streets." Under its influence he prudently avoids labors that involve sacrifice and risk. Peter hesitatingly followed his Lord afar off and denied

him three times, after having declared, "though all men deny thee yet will not I."

GIANTS AND GRASSHOPPERS.

Of the twelve spies sent out to view the land of Canaan, ten brought back an evil report. They all agreed that the land was good—a land flowing with milk and honey. But ten of them said: "The people be strong that dwell in the land, and the cities are walled, and very great. We be not able to go against the people; for they are stronger than we. The land through which we have gone to search is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13.

And thus they brought up an evil report—a slander upon the land, which they had searched.

IN THE MINORITY.

The ten saw the country through coward's eyes and their hearts quailed within them. Their spirit was communicated to the people, who cried "we shall be slain."

But two of the number, Caleb and Joshua—the memory of whose names is as ointment poured forth by the spirit of courage, said: "We are abundantly able to go up and possess the land."

When one shall chase a thousand and two put ten

thousand to flight, you may depend upon it that they do not take counsel of fear.

FEAR MAKES OF MAN A SLAVE.

We see the effect of fearfulness upon men in commercial life. Business is to be conducted for the glory of God, not primarily to make money. It is a man's instrument of service for God and humanity.

I have carried remonstrances against granting licenses to saloons. Frequently men say: "We believe in temperance. You folks are right. There is no good in saloons. They are a nuisance from every point of view. But we are in business and cannot afford to get the saloon down on us. They spend money and have influence, you know. But we wish you success. Do not think that we are opposed to temperance. We have to be prudent, you know—we deal with the public."

Thus business men hesitate in a plain case of right and duty and consent to be governed by low motives of prudence. They are children of cowardice.

THE POLITICIAN'S SMILE.

The average politician is non-committal and time serving. It is difficult to get him to stand squarely on his feet and look the world in the face in regard to any great moral issue, where there is division of public sentiment. He smiles on you and with equal grace on the representative of the opposition. In glittering generalities he wishes both success; but is chary about committing himself. Politic Pilate

washed his hands when he gave Jesus over to be crucified; but he could not cleanse the guilt from his cowardly soul..

THE OVER CAREFUL PREACHER.

This principle makes the preacher conservative. He will not give himself to root out sin if practiced by influential and wealthy people in church and community.

He says the people will not stand the whole truth and so he preaches a mutilated gospel. He modifies emphasis and adopts the motto that discretion is the better part of valor. On subjects not pleasant to the public ear, he is silent and speaks guardedly. He says the acceptable thing which may not be untrue; but he is untrue who pleases men rather than God.

The preacher has an eye to the appointing power —those in authority, his official board and the wealthy and influential in his congregation. He will be careful of radical action that may affect his standing.

A LARGER MAN.

The difficulty often in the way of the child of God obtaining holiness of heart is the spirit of cowardice. The death struggle is at the point of his reputation. What will men say? What will they do? He will be thought peculiar and he cannot afford to be singular. He is unwilling to stand alone. He is afraid of his business; dreads social ostracism, and stands in awe of public opinion.

If he struggles out on the side of conviction of

duty, he will be a larger and freer man. If he yields to fear, he will be less a man and more a slave.

BE BOLD, BE BOLD.

God desires fearless service. We are to serve him without fear in righteousness and holiness all our lives.

Hear Longfellow's advice to young men: "Be bold, be bold, and again I say be bold." Dr. Lyman Beecher advised a young man to advocate some righteous, unpopular cause. Emerson said: "When I fear men, I go among men."

The bold attitude affects the inward state and tends to produce courage. Face the difficulty. Meet the lions. With head up, walk erect, it will help to drive away the dark brooding horde of doubt, fear and trouble, that springs from weakness. One can scarcely be too bold when he is clearly in the right. The grind of life will cut him down to about the right size. And its heat and cold will temper him, even tend to cool his ardor.

DEAD MEN DO NOT FEAR.

There is a Christian grace, which makes holy courage native to the soul. Death to sin frees the soul. Paul said: "I am dead, nevertheless I live and yet not I; but Christ liveth in me. And the life, which I live, I live by the faith of the Son of God, who loved me and gave himself for me."

Out of this inward crucifixion, Paul fought the good fight of faith and ended his life as a martyr to the gospel.

Men dead to sin have courage. John Wesley said, if he had one hundred men who feared nothing but sin, he could take England for God.

Dead men do not fear. They cannot fear. They cannot be hurt. We are to be "dead, indeed, unto sin."

Jesus says: "I will tell you whom you must fear. Fear not man, who only can kill the body; but fear God who is able not only to kill the body but to cast both soul and body into hell.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

CHAPTER XXXIX.

A PECULIAR PEOPLE.

The power of a church may not be known by the size of its building, or the number, wealth, or culture of its members. Mr. Moody said, "Some church members must be weighed"; so some churches must be weighed.

—A Pastor.

ONE CHURCH.

Churches, like individuals, have their characteristics. One would know a Methodist church if he attended its services with closed eyes. The "staid Presbyterian" and the church of rituals and forms have a life which is their own. And there are churches which go to heaven by the water route. But "one small church" has a few characteristics which may be portrayed as an example.

The members, as a rule, have family worship. Morning and evening they worship and bow down before God, in whom "we live and move and have our being." It is "the church in the house," and marks every home as "a city set upon a hill which can not be hid."

This practice used to prevail. But the family altar is passing. And with its waning has come a lack of vital godliness in the churches. Where are the young men, and why the decrease in their number in these later years called into the ministry? Go back to the homes and find the atlars of religion gone into decay.

THE CATECHISM.

The children are taught the Scriptures and the catechism. This is done in the home. The parents teach the children. The pastor teaches in the homes. And the teacher supplements the work of parent and pastor in the Sabbath school. It need scarcely be said that the children and youth of this communion are well taught in the Bible and the doctrines and history of their church.

THE TITHE.

The members all pay the tithe into the church. This places God's house above the need of a worldly finance, and relieves her of becoming an impudent beggar or a shrewd schemer for the almighty dollar with which to turn her machinery. Think of thirty or forty families paying the pastor $800, and the missionary cause as much or more besides the running expenses of the church. The whole is met by voluntary offerings. And none of the members are wealthy. Nearly all are farmers.

THE SABBATH DAY.

The members "remember the Sabbath day to keep it holy." This is a corner stone of our religion. They realize that the church cannot live without the Sabbath as a basis for its operation. God's holy day is fast becoming a holiday. The railroad, the newspaper and the saloon have contributed a full hand to its overthrow. Members of more popular churches join the Sunday desecration process-

ion with the multitudes. While the attitude of the entire membership of this one church does not stop the tide of worldliness that threatens the church with destruction it stops their part of it.

A PHOTOGRAPH.

A thing of interest to pastors is that members, with few exceptions, attend church services, as they have opportunity. They do not divide their allegiance with worldly institutions. The pastor arranging for church services need not consider with the sagacity of a statesman what evenings are already engaged. He has a clear track and right of way. When the pastor appoints a service he confidently expects to meet his people.

Is the above a photograph of your church?

Are you one of the faithful members? Do your children hear the voice of prayer daily in your home? Do you teach them the Bible and the catechism? Are you a strict observer of the Sabbath day? Do you pay, at least a tithe of your income into the church, or does your parsimony make necessary a worldly financial church policy? Can you be depended upon to be in your place in the house of God, unless necessarily absent?

Such a church may be small but it is powerful. It is a mighty, conquering army. The members may be few but to get their real value weigh rather than number Israel.

Three hundred Gideonites were worth more than a mixed multitude of thirty-two thousand.

CHAPTER XL.

A WITNESSING CHURCH.

"Ye shall be witnesses unto me."—Jesus.

"She is a woman of peculiar temperament. She talks in meeting, gets happy, shakes hands with everybody, and shouts all over the church."

OLD-FASHIONED.

"Oh yes, she is a good woman. No one doubts her Christianity. I only wish that I had as good a Christian experience and enjoyed my religion as she seems to enjoy hers. But I suppose it is not for every one."

"I try to live my religion. I don't believe in so much talk. Just live it—that's all. People will see whether you have it. Your talk won't influence them. It's what you are. I say live your religion. Don't talk it. For my part I don't feel like talking about my religion. I don't have much to say. Perhaps I don't have much religion to talk about. But, really, to talk so much sounds like boasting and looks like hypocrisy. It is offensive to me. I don't believe in it."

"A VOICELESS CHURCH IS A POWERLESS CHURCH."

This woman, more than she knew, voiced the sentiment of very many members of the church. As the church grows formal it discards Christian testimony.

A worldly church becomes silent as a graveyard as regards speaking the praises of our God.

This lady, be it understood, was a church member, and an active church worker. An intelligent woman, a good converser, she might not perhaps be called a gossip, though free in the use of her tongue upon all current topics of church and neighborhood. She could express herself very freely too, about the people. But upon the subject of personal salvation she was reticent. She was not inclined to give a Christian testimony and, for some cause, did not like to hear other people.

GOD'S WORD.

Contrary to this the Scriptures teach that Christians are God's witnesses. They are the light of the world, the salt of the earth. By their example the world is to know the nature of Christian living. Christians are the world's Bible, the living representatives of Jesus upon earth.

How are we to witness? By lip. This kind of testimony is necessary before a court. A man's life counts, but his verbal testimony is necessary. When on the witness stand it will not do to say, "let my life speak." He must speak with his lips. If he fails to witness he will be fined, or sent to jail for contempt of court.

"THEY ALL BEGAN TO SPEAK."

There is a witness of the lips for Christ. He says, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful genera-

tion; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.'' Mark 8:38.

Paul speaks: ''For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'' Rom. 10:10.

The Psalmist says: ''I will bless the Lord at all times: his praise shall continually be in my mouth.

''My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.

''O, magnify the Lord with me and let us exalt his name together.'' Psalm 34:1-3.

THE WORLD HUNGERS TO KNOW.

This testimony may be in the church. There we tell what the Lord has done for our souls. We are to witness our faith and to the fact of our personal salvation. Have your sins been forgiven? Do you know that you are a child of God? Have you the witness of the Spirit to your adoption? Do you know of heart cleansing? Has the fear of death and hell been taken from you? Can you witness to the keeping power of God?

Upon these vital questions the world is anxious to hear competent witnesses.

The testimony of the child of God is not confined to the church. It must also be in the home. The words that we speak and the life that we live there will be for or against our Christ.

His witness will go beyond the family. The opportunities in society to stand for God are constant.

A MAN'S LIFE SPEAKS.

The Christian is to witness by his life. If he says that God has pardoned his sins and cleansed his soul from all unrighteousness, it behooves him to manifest the life of a redeemed man.

If his life says one thing and his words another men believe the life testimony. "Actions speak louder than words." Some one has voiced human experience in the words, "I cannot hear what you say for seeing what you are." Life and lip testimony should be equal. To talk rich cream and live skim milk is a deception that will be discovered and the subject of it despised.

RELIGION WITH A TONGUE TO IT.

A worldly church says, "witness with your life. Live your religion. Do all the good you can. Be active for the church. Give money. But we don't wan't your Christian testimony."

There is a tendency to hold forth a beautiful moral life as the fruit of godliness and to shut off verbal testimony. But God's plan is that we shall honor him with both our lips and lives. He says, "With the mouth confession is made uuto salvation."

However good the outer life may be, the testimony of the mouth is necessary for men to understand this great salvation.

Suppose that you have been healed of a serious malady. Gratitude would require you to acknowledge the skill of the physician. How else could others afflicted learn that they might be healed? While

human nature remains as it is and our holy religion is a gift of God's love we shall need the testimony of the lips as well as the life, to the glory of God for his great salvation.

It is cause of regret with many spiritually minded people that testimony meetings are in many places neglected and allowed to fall into decay.

In the early history of the church such meetings prevailed. Meetings of the people and for the people were cultivated, and the church prospered. Souls were saved and sanctified and powerful revivals sprung up.

It often happens when the church comes to a position of wealth and culture that meetings of prayer and praise are neglected. Such services are criticised as being crude efforts of ignorant men. The laity, it is said, should not speak or pray. They can not do it correctly. Besides they easily run to excess. Such services need guidance, of course. All live things do.

The lecture, the concert and the oyster supper often take the place of the service of prayer and testimony. With the new regime goes a lack of spirituality and peace and power in holy living. Men lose at the point of knowing God and being able to pray, and praise and bring the fire down from heaven. They cease to know how to live above the world of sin.

CHAPTER XLI.

THE REVIVAL MEETING IS NOT ALL.

"Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world." —Bishop Simpson.

"Oh yes, we had a wonderful revival. Seven hundred gave the evangelist their hand, and promised to live better lives.

"The men's meetings were largely attended. Men of whom you wouldn't expect it took an active part.

"And such crowds! The people poured into the tent. They would stay and listen and sing, two and three hours, and come back night after night for three weeks. And they didn't get tired. If they did, they seemed not to mind a little thing like that. They were interested and curious too, I suppose. Yes, and people we never see in churches crowded the tent and would sing and listen and not miss a single meeting. I guess some of them did up their religion all at once, for the year.

THE CROWDS.

"We all hoped that everything would be different in our city and churches after the 'big meeting.' Well, for two or three weeks after the evangelist went away big crowds attended the church services

and considerable interest was manifested, but three months have passed, and you would scarcely know that there had been a revival."

This was the substance of an old time Methodist's remarks with reference to a tent meeting that had been held in the city of which she was a resident, and it reflects a popular and growing view of evangelistic meetings.

Others said that the influence of the meeting was still felt in the city, that some redeemed men were "holding out." They considered the meeting a power for good and an influence that made for righteousness. Indeed, one of the greatest blessings that the community had enjoyed for years.

Reports of the meeting, the like of which is duplicated everywhere, lead to the following observations:

We may expect too much of the special revival service. Any good, in the popular estimation, is not too much to ask. We scarcely expect the miraculous. And any failure in results is chargeable to the meeing.

This is not just to the meeting—it is a narrow, prejudiced view. A more comprehensive estimate would take into account many influences that make or mar the kingdom. I name three:

THE FAMILY.

Children and young people from well ordered religious families converted during a general awakening unite with the church and continue in the faith.

On the other hand the young from irreligious

homes, who are awakened and start the Christian life upon these great occasions often fall by the way. And why should they not? What chance do Christian young people have in godless homes? The wicked father and worldly mother can no more nourish spiritual children than alligators can nurse infants.

A large percentage of backsliders come from irreligious homes. No family altar, the Bible neglected, religious conversation an intrusion, prayer regarded as fanaticism, religion ridiculed, churches and ministers misunderstood, worldly companions and practices encouraged is foul atmosphere in which to raise saints. But thank God for some under these circumstances. "There were saints in Caesar's household."

The converted husband, whose wife is worldly or wicked, has poor opportunity to become a well-rounded and fruitful member of the church. If she is selfish she will ruin him before he is done with him, and then scoff at him because he did not "hold out."

I have found scores of wives backslidden in heart and life because they were "tied up" to husbands who were "without God and hope in the world."

The family is largely responsible for the general backsliding of the converts of any revival.

THE CHURCH.

The spiritual life of the church is potent affecting the individual life. Converts who are received into formal churches fare as well as infants nursing at breasts of dead mothers.

Pastors who lack the Spirit's power and grace tend

to freeze out the glow of life in the heart of young Christians. Members devoid of the grace of God surely as the laws of gravitation operate, draw converts to the dead level of their unsanctified lives.

Again, a lifeless church is responsible for the falling away of multitudes from their first love.

THE SCHOOL.

And by school I include the whole educational system from Primary Department to University. It is almost impossible to hold a meeting to reach children and young people.

The work of the school is so organized that the young have little time to attend a meeting. School life is strenuous. From first to last pupils must be "up and doing" to make grades. They scarcely have time to grow healthy, strong bodies. The school's one work is to train the mental powers. If the young attend revival services it is at a sacrifice his his studies. The lessons are as long as ever and, I have thought that, some teachers put more work on pupils to keep them from the meetings, believing that the services interfere with school work.

With Bible banished from Public School, and "culture exercises" substituted at "opening exercises" for prayer and Scripture reading the teacher comes to look askance at religion and special services as an intrusion.

Teachers in school and university as a class are cultured, moral and high grade men and women, but chary of religion. They fear sectarianism and keep

open eye on Romanist, Jew and infidel. Though none of these may be in the community, the fear of them is everywhere present. Thus the school system, perhaps without intention, is, more and more, a closed door to special revival effort.

KEEP ON PRAYING.

Still we pray, "Oh, Lord, revive thy work." He has been gracious to His people in the past, is now blessing us according to our faith and we believe, in His own way, will more abundantly answer the prayer of His people for a state and world-wide outpouring of the Holy Spirit.

CHAPTER XLII.

THE COST OF A REVIVAL.

. . . . "The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer."
—R. A. Torrey, in "oHw To Pray."

Every year the churches conduct special revival services. It is well to lay down again and again the conditions of true revival success, the principles underlying a revival of righteousness.

It should be remembered that a revival is solemn business. It is the most important business that can concern any community. It is far removed from a half holiday, or a day of pleasure. It is not designed to take the place of an old settler's meeting, or a family reunion.

FALSE REVIVALS.

There are revivals and revivals. There are false revivals. There are man-made revivals and God-sent revivals. There are emotional revivals and social revivals.

There are revivals in which men dictate to God, dictate to the Bible and dictate to the Holy Spirit. They limit the Holy One of Israel. There are revivals with little sense of sin, scant repentance, and confession of sin, no restriction for wrongdoing, no sense of forgiveness and no victory over sin.

The cry of convicted sinners for mercy would be out of place. The shout of new born souls would be indecorous. The amens and hallelujahs of God's victorious children would be hushed as sacrilegious in God's house.

A revival that is full of new plans and methods in which the Holy Ghost is ignored, gotten up in the interest of our society, to replenish an empty church treasury, fill up the vacant pews, make good reports at conference, or give the church or minister standing in the city or the association, may be a curse instead of a blessing, may breed infidels by the thousands and send souls to hell by deceiving them and setting up other standards than the Bible standard which is "the only rule and the sufficient rule of our faith and practice."

To promote true revivals men must get right with God. They must confess and forsake their wrongdoings. If church members have been drinking, lying, stealing, swearing, slandering one another, indulging in unforgiving tempers; if men have been covetous, making money their God; if the rich have defrauded the poor, grinding their faces to the earth by paying them insufficient wages while they have rolled in wealth; if the poor have been jealous of the rich or cheated their employers; if church members have neglected the house of God, private and family prayer and the word of God, there needs to be confession to God and man. Restitution must be made where possible and the sin heartily repented of and

forsaken as destruction of God's glory and ruinous of men's souls.

Let it be said over a thousand times that dancing, theater-going, card-playing, professors of religion cannot promote a true revival. They may "make a show in the flesh." They may "make believe," may play at revivals, just as they play "keep church," but they are not in earnest. They don't mean anything by it. These cannot do business for God. God cannot trust them. They make a mockery of God and sacred things. They are not believed by the world. They do not believe in themselves, at the last analysis. And God does not believe in them. Pleasure is their God. And "she that liveth in pleasure is dead while she liveth."

OUT AND OUT.

Such pleasure seekers, whatever their station in life or position in the church are, at the best, doubtful Christians. They are without power. Mark it, they are without power. They are not "out and out" for God. They do not make "the Kingdom first." They lack the one thing needful. They need regeneration, and need to "be filled with the Spirit."

However, these professors talk, they do not want a true revival of religion. They would not have a revival from God to come to the church. It would expose their sins and hypocrisies.

These professors have a religion without sacrifice. They don't believe in self-denial. They say that religion is a pleasant thing, that God wants his children

to be happy. A religion with self-sacrifice is old-fashioned.

PRAYER THE KEY.

They forget that the religion of Jesus is full of sacrifice of the lower for the higher nature and of one for another. And that the peace of God flows as a river in the redeemed soul.

Finally, prayer is the golden key that unlocks the storehouse of God's grace and mercy. The revivals of the Bible always came in answer to prevailing prayer. The revivals of history that saved society from going to decay had their birth in agonizing, believing prayer. Such was the experience of Luther, Knox, Wesley, Edwards, Finney and Moody.

The recent Welch revival was the product of prayer and was permeated by the spirit and power of prayer. Prayer was more in evidence than preaching. Methods, machinery, organization and even preaching took a subordinate place. The living God was appealed to in homes, mines, fields, at family and church altars and not in vain. He answered by fire as in the days of old.

PRAY FOR REVIVAL.

Planning is well, machinery may be needed, new methods may have a place, but all will fail in redeeming men without the life of God in the soul. We need life and power, and prayer. Much prayer, prevailing prayer will give the victory.

Children of God, let us pray. Let us pray. And God will hear and answer. Only faint not.

"Oh Lord revive thy work."

CHAPTER XLIII.

THE NEED OF THE HOLY SPIRIT.

The Holy Spirit is the deepest need of the human heart, and he is promised to "supply all your need according to his riches."

The Lord, speaking through the Prophet Joel, said, "And it shall come to pass in the last days I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand maidens I will pour out in those days of my Spirit."

John the Baptist, careful to differentiate between himself and Christ, said: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

FIRE WE NEED.

I have heard earnest and able preaching that was in John the Baptist's dispensation. It was "with water unto repentance." The higher mission of Christ to baptize with the Holy Ghost and fire was not clearly apprehended.

Some preachers quote, "There is one Lord, one faith and one baptism," and ask with an air of triumph what is the one baptism? My unhesitating

answer is, not water in any form, proper as that is, as an admission into the visible church. The one essential baptism is Christ's baptism—the baptism with "the Holy Ghost and fire."

THE COMFORTER.

Jesus, looking to the promise of the Father, said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness and of judgment." John 16:7, 8.

During those days of anxiety the disciples were receiving many parting instructions from their Master and Lord. The full import of these they did not understand. Their views were mixed as to his mission and the nature of his kingdom.

Before his ascension, to encourage his disciples to expect the long promised gift of the Holy Ghost, he said: "But tarry ye in Jerusalem until ye be endued with power from on high....Ye shall receive power after that the Holy Ghost is come upon you."

"THIS IS THAT."

"And when the day of Pentecost was fully come they were all with one accord in one place.....And they were all filled with the Holy Ghost."

And Peter, explaining the manifestation of power to the wondering multitude, cried out: "This is that which was spoken by the Prophet Joel....I will pour out my Spirit upon all flesh."

"SANCTIFY THEM."

A proper discrimination requires it to be said that the day of Pentecost was not the time of the apostles' conversion. It is not thinkable to me that the Savior would send forth disciples to heal the sick, raise the dead and preach the gospel to sinful men who themselves were dead in trespasses and in sins. They were regenerated men. He said of them in His intercessory prayer: 'They have kept thy word; they are not of the world, even as I am not of the world. I pray for them, I pray not for the world; the world hath hated them because they are not of the world."

They were certainly converted and spiritual men. We would be glad to have such disciples in the church today. But there was something lacking in their experience. And Jesus prays, "Sanctify them through thy truth. Thy word is truth."

DOUBTING THOMAS.

They sometimes manifested spirits at variance with the gospel. They were vindictive, ambitious, cowardly and envious at times. Jesus pointed them to the better day when they should receive the power of the Holy Ghost.

After this they were different men. We hear no more of Thomas doubting, of John and James ambi-

tious for place in the kingdom of strife for the pre-eminence.

Peter, fickle, rash and cowardly by turns, becomes under the enduement of power, Peter the rock. Standing before the men who killed Jesus, he charged them with the crime of murder. The man who before the Pentecost cowered before a maid and denied his Lord, after receiving the baptism with the Holy Ghost, charged the wild mob with crucifying the just and holy One.

FOR ALL FLESH.

Pentecost is the permanent inheritance of the church. It is our heritage. It is for all flesh. It is for us as children of God. And I ask as the apostles asked the church of Corinth, "Have ye received the Holy Ghost since ye believed?"

THE BREAD OF LIFE.

We need the gift of the Holy Ghost as we need bread. It is not cake. It is not luxury for a select few, but the bread of life for the perishing multitudes of earth. It was promised, "I will pour out my Spirit upon all flesh"—"all flesh." How comprehensive! Not upon the apostles alone, but upon the women, including the mother of Jesus, and all of the disciples, the one hundred and twenty, and beyond that company. The promise is to you and to your children and to as many as are afar off, and to as many as the Lord your God shall call.

Blessed be the Lord, the Holy Ghost is God's gift

for his children of every age and clime. And it is for us. It is for you. It is for me.

1. We need the Holy Spirit in the family. There the relation is most intimate. The mask is taken off and real character is shown. If we are selfish and wilful it will be manifest. That we may be unselfish and full of love, we need to be filled with the Spirit.

BUSINESS MEN.

2. We need the Holy Spirit in society. In business the spirit of competition is rife. Means of success are not always honorable. They range all the way from doubtful to outlandishly wicked. Temptations to depart from the path of rectitude are many and severe. The staying power in any man is the Holy Spirit.

3. We speak of politics as a dirty pool. Its methods and spirit are bad. Many mighty men have fallen upon the fields of politics. The Christian needs to possess this mighty field for Christ.

So in society. We say it is shallow and insincere. We are social beings. We need to mingle together. We may not be recluses without injury to ourselves and the gospel.

OUR CHURCH VOWS.

As church members we cannot fulfill our vows without the Holy Spirit. They will be a dead letter without the indwelling Holy Ghost. We will live inconsistent lives and fall into sin. How many of the church have gone down before the Amazon of world-

liness that inundates Zion because they have not sought and obtained the gift of the Holy Ghost.

"Come Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours."

CHAPTER XLIV.

TO YOUNG PREACHERS.

"The lowest pulpit on earth is higher than the highest throne." —Anon.

"In old Egypt it was established by law that the vote of a prophet be reckoned equal to a hundred hands. I think it was underestimated." —Emerson.

No man should enter the ministry unless called of God, as was Aaron. Much harm has come to the ministry and the church from young men entering this high and holy calling without a call or a message.

The ministry is not to be viewed as a profession, but as a calling. In some sense the candidate for holy orders should feel as the Apostle Paul, who cried out, "Woe is unto me, if I preach not the Gospel." 1 Cor. 9:16. And he will have some such mighty impulsion when God lays his hand on him. Conviction of duty, a sense of ought, should constrain him, at whatever sacrifice, to proclaim the glorious gospel of Jesus Christ to dying men. The "professions" may beckon him, the world of trade may offer flattering inducements, but under the call of God, he must turn a deaf ear to every other voice.

A CONVICTION OF DUTY.

The peculiar trials and temptations; the sacrifices,

the yielding of his rights for the good of the church; the oft changes of fields of labor, the poverty and the strain in many ways will sicken a man and cause him to grow faint of heart unless he has a deep and well founded conviction of duty that will anchor him in every storm.

The preacher should be baptized with the Holy Spirit. All men should be. But in a peculiar sense the minister should receive his Pentecost. He is called to be a leader of men in spiritual things. If he is a blind leader of the blind all will fall together into the ditch.

THE PREACHER SHOULD BE SANCTIFIED.

The Bible is the preacher's text book. In it he reads, "Be ye holy that bear the vessels of the Lord." "Be ye therefore perfect." The prayer of Christ, "sanctify them," must be his oft repeated study. Paul's prayer, "And the very God of peace sanctify you holy; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." 1 Thess. 5:23, 24. This is not an obscure Scripture of doubtful meaning. It is one of the mighty Scriptures with which the preacher must often wrestle. The hundreds of Scriptures presenting the duty, to be holy in command, in exhortation, in prayer, in prophesy and symbol should bear with terrible weight upon the preacher's heart and conscience until he yields to the

voice of God to be sanctified wholly and filled with the Spirit.

BE FILLED WITH THE SPIRIT.

The light that is thrown upon the preacher's path; the vows that he has taken upon himself; the condition and need of the church; the open Bible; the promptings of his own heart and the leadings of the Holy Spirit, all lay on him the imperative duty to tarry in Jerusalem until he be endued with power from on high.

The command, be filled with the Spirit, is positive and binding upon him, and all believers, as the command to keep the Sabbath day holy, or to not steal or kill. What right have we to pick and choose which of God's commands we will obey? Is he an honest man who will knowingly break or neglect to obey any of God's commands?

No man can come to the maximum of his power who is not baptized with the Holy Spirit and with fire. He will be subject to fears and doubts; he will be weakened by native timidity or over rashness; he will be beset with unbelief, love of the world, ambition, or envy or lust.

A FREE MAN.

The baptism with the Holy Spirit will make him a free man in Christ Jesus, give him victory over the world, the flesh and the devil and increase his power to win men for God.

The church is awake to the need of an educated ministry. But we are stressing this rather than the

prime need. Put first things first. How fatal the error to put first things second or last. Education is important but the baptism with the Holy Ghost, an unction from the Holy One, is imperative. This is true religion, the very core of the Gospel. Without the Holy Spirit, preachers are a failure, in the great work to which they are called, whatever their other qualifications may be. Position, wealth, learning, culture, oratory and all gifts are not to be despised, but these are nothing as compared to the deep, fundamental need, the enduement with power from on high. My God, send it upon His servants that they may be God-sent leaders, a mighty conquering army.

STRANGE GODS.

The baptism of the Holy Spirit is imperative to keep the ministry from going after strange gods, to keep them from becoming heterodox. The church is being cursed by certain professors in church schools, challenging the truth of the Bible, and by a certain class of ministers who are going as far as they dare in undermining faith in the Bible as the word of God.

There is a place for a proper and reverent, critical examination of the Scriptures. But there is no place for the reckless pen-knife. The destructive critic does not belong in the pulpit. Eating the bread of the church it is only common honesty that he should be true to vows he voluntarily assumed.

A good deal of higher criticism is infidelity in disguise.

INFIDELITY.

Dr. Torrey in his valuable little book, "How to Pray," writing on the need of a general revival, said of the condition of many ministers in the church today:

"Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also an indisputable fact. There is no essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they phrase it in more elegant and studied sentences; but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine infidelity sugar coated. Prof. Howard Osgood, who is a real scholar and not a mere echo of German infidelity, once read a statement of some positions, and asked if they did not fairly represent the scholarly criticism of today, and when it was agreed that they did, he startled his audience by saying: 'I am reading from Tom Paine's Age of Reason.'"

Nothing but the baptism with the Holy Spirit and fire, will save the ministry from degenerating into infidelity, worldliness and wickedness. We have the sad example of the church of past ages. But this will keep them true. If they are true to the Holy Ghost, they will be true to the Scriptures; they will be true to man's real interests; they will be true to themselves. They will never strike a false note.

CHAPTER XLV.

FROM HOUSE TO HOUSE.

"A house-going pastor makes a church-going people."
—Theodore Cuyler.

The pastor of a large church might almost be called a "captain of industry," with over-sight of multiplied concerns for which he is responsible.

THE CHURCH FINANCES.

Can we find a pastor of large or small church, for that matter, who is not taxed with financial projects? Perhaps building a $150,000 church, or a $4,000 meeting house may require as great generalship to install as the larger plant.

The preacher is apt to be rated at conference by the money "his concern" represents. His report is largely financial. This will give emphasis and direction to his labors.

Early Methodism represented a simple proposition. Few church buildings; the preacher's pulpit might be a stump in the field, and his church a log cabin, the home of a pioneer.

On horseback, with saddlebags, he threaded the wilderness and lived, labored, joyed, suffered and died with our hardy forefathers who hewed down forests and broke the virgin soil.

THE EARLY DAY.

Circumstances forced the preacher to live with his

people. Their lot was his lot. His lot dependent, it was to his interest to be sociable. He naturally cultivated pastoral work. It was a necessity. It was his life.

Whether pastoral visiting is waning in our day I cannot answer in a broad way. But many pastors never visit their people and some do not systematically visit even the sick and aged. Such pastors sometimes say, "If people are sick and desire my presence, let them send for me and I will gladly go." These instances are too numerous.

The pastor may say, "I am too busy; I am called to preach the pospel, not to visit people. The pulpit is the preacher's throne of power, and if I properly fill it my energies will be absorbed in the study."

Sometimes it is whispered that it is not the proper thing for a gentleman to visit the homes of the people. This writer believes that it is proper for a gentleman to visit any home with an object to do good.

MUST KNOW THE PEOPLE.

Many pastors do not know their people, even after two or three years' pastorate. The people under those circumstances feel that they are not properly regarded. I never knew a preacher who neglected his pastoral work to be popular, in the best sense, with his people. And I have known churches where the pastor failed at this point, to go gradually back in finances, church attendance and spirituality, though the pulpit work might be well done.

LACK OF HEART.

Dr. Buckley, editor of the Christian Advocate, relates the following conversation which may be duplicated too often:

"We asked a friend, "How do you like our pastor?" and received this reply:

"We haven't one. Dr. X—— is a good preacher and has no trouble in securing an audience, but he hasn't been in my house since he came, two years ago, except when we have formally invited him to dinner."

"Does he devote most of his time to study?"

"A fair amount, I think, and his sermons are, as I said, excellent, but visiting his parishioners seems a bore to him; their private affairs do not specially interest him."

"Is he faithful to the sick and to those in affliction?"

"I have a neighbor, a patient Christian girl, who has been in bed for years from spinal trouble, and she told me recently that she had not heard a prayer for five months. I asked her if Dr. X—— never came in."

" 'Yes,' she said, 'he has been here twice. I sent for him the first time, but he tried to 'cheer me up' by telling me how becoming invalidism is to me, and how happy I must be in having such an accomplished and famous brother. The second visit was a similar waste of time.' Is he ashamed of his discipleship?"

"But," we asked, "may not this neglect of opportunity be exceptional?"

"I fear not," the friend responded. "I have known of several families who sorely needed a **minister** in the truest sense of the word."

The laity, the bishops tell us, continually petition conferences to send them pastors who will visit and care for the people. They demand good preachers, but they must be pastors as well. One prominent layman said, "I wish that our pastor would jolly the people more. He isn't a good mixer."

This writer thinks there is little need of that kind of pastors. Gossiping, jollying preachers are a doubtful blessing. But men of God, going into homes with words of cheer, comfort and prayer, are a blessing that can never be estimated.

If people need the pastor, equally so he needs to keep close to the people. There is danger that with university and seminary and big library back of him, the preacher will sail too high in his Sunday morning flights for the dear people to follow him. But if he visits the people, knows their needs and sympathizes with them he will be kept level. And he will be, if not more learned and eloquent, a better, more humane, more sane and helpful preacher.

PERSONAL WORK.

If the pastor's object is to win people to Christ what means will be more effective than personal dealing, going from house to house?

Dr. Peck, in "Revival and Pastor," says, "What

will appeal to devout ministers: that if he had a thousand souls to win in ten years as a condition of his own salvation and must choose between sermon and personal appeal he would choose the latter as the surest method of winning success."

In the Discipline, chapter, "Qualifications and Work," section, "Pastoral Fidelity," words are found that should weigh tons upon every pastor's heart, as follows:

"What avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better."

"Our religion is not sufficiently deep, universal, uniform; but superficial, partial uneven. It will be so till we spend half as much time time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not let us adopt it without delay. His whole tract is well worth careful perusal. Speaking of this visiting from house to house he says, "We shall find many hindrances, both in ourselves and the people." 1. In ourselves, there is much dulness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love, we let them go quietly to hell lest we should offend them. 3. Some of us also have a foolish bashfulness. We know not how

to begin, and blush to contradict the devil. 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness!" But it is objected: "This will take up so much time that we shall not have leisure to follow our studies."

"We answer number 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too, only sleep no more than you need and never be idle, nor triflingly employed. But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

The sum is, "Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to do this there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter

away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you received in justification."

If pastors were faithful in this duty, the church would soon realize the glorious revival for which devout Christians the world over are earnestly praying.

CHAPTER XLVI.

FINANCING THE KINGDOM.

"There is needed one more revival among Christians, a revival of Christian giving; when that revival comes, the Kingdom of God will come in a day."

—Horace Bushnell.

"Oh my!" said a devoted church member, "money is the bugbear of the church. It is money, money, always money. If it was not for money we could get along. I wish that the church could do without money."

How many have devoutly wished that the church was not dependent upon the sinews of war for support.

But there is no mistake in connecting money with the kingdom. It is God's plan. He requires us to build and maintain his church; to expend our time, energy and money. While we do this he develops us in strength, nobility and beauty of character. While we build a church God builds the costlier temple of character. He builds a man.

God could have ordained angels to minister to men—angels without corporeal structure, who do not eat, drink, wear clothes, live in houses, travel or read books. An order of beings that would be no material expense to the church. But this is not his plan.

MONEY THE BUGBEAR.

He has called to the ministry men of like passions

with ourselves. Men who must be supported. Men of whom it is said that when they minister to the church in spiritual things it is no great thing that they should receive our carnal things.

Money a "bug bear?" Behold the shifts to which the church resorts to get money! Festivals, socials, grab bags, concerts—anything for money.

I have seen a blind man sitting in a public place with a card on his breast inscribed, "Please help the blind," and his hand out-stretched to receive the pennies that a benevolent public might put into it.

This is a picture of the church posing before the community as a beggar waiting for alms from any who are disposed to give. It never seemed right that it should be so; but it is a necessity because of the penury of God's people.

GOD HAS A PLAN.

It is remarkable how many rules or principles are found in the Bible to govern our lives. The duties of parents and children; husbands and wives; rulers and subjects; ministers and members are all plainly set forth. He has rules or principles to govern us in business, politics and pleasure.

Since God has a plan for our whole lives, it seems that he would have a method for so important a concern as supporting the church.

He has organized the church and laid upon certain men the duty to preach the gospel, so that they have felt woe is me if I preach not the gospel. He would

not certainly, as a God of order, leave the support of His church and His ministry to the whims, prejudice, selfishness and ignorance of the people. He would have a plan for carrying on his work—one that would be adequate to His design to conquer the world for Christ.

He has a plan. It is set forth in the word. It is so plainly written that he who runs may read. And, marvel of marvels, that the church adopts every other scheme and device among men for raising money and fails to see, perhaps is unwilling to know, the only plan God has ever given.

THE TITHE.

The tithe was in vogue before the Mosaic law. It was practiced by ancient heathen nations. It certainly was practiced by the Patriarchs.

Hundreds of years before the giving of the law by Moses, Abram paid tithes to Melchisedec, and Jacob vowed to pay God one-tenth of his increase.

The first mention of the tithe under the Levitical law is the statement that "the tithe is the Lord's." Lev. 27:30. The tithe is the Lord's as the Sabbath is the Lord's. One-tenth of our income and one-seventh of our time is God's order.

The tithe was not created by Moses. It was recognized by the law. The tithe was harnessed and used in working the Jewish church.

Religion was amply provided for among the Jews. "One cent of every ten cents; ten cents of every dollar; one dollar of every ten dollars; ten dollars of

every one hundred dollars the pious Jew paid for the support of the Sanctuary."

The backslidings of the Jewish people were always connected with a falling away from their observance of the tithe. It was so in the days of Nehemiah.

ROBBERS.

Hear the prophet Malachi cry out against the nation: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse; for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:8-10.

GOD'S HOUSE THE TREASURY.

The church in making an effort after revival is resorting to all sorts of clever devices to improve her condition. If she would consent to be honest with God and pay the tithe into the storehouse the very windows of heaven would be opened and the blessings of God, temporal and spiritual, would be poured out.

The Old Testament teaches that the tithe should be brought to God's house. Moses says: "But unto the place which the Lord your God shall choose to

put his name there, thither thou shalt come; and thither ye shall bring your tithes, and your vows, and your freewill offerings. Ye shall not do every man whatsoever is right in his own eyes."

"There shall be a place which the Lord your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you, your sacrifices, your tithes, and all your choice vows which ye vow unto the Lord."

"Only the holy thing which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose."

Nehemiah speaks of bringing the tithe "into the house of the Lord" and "into the treasuries." And Malachi says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

But what about New Testament giving? Is the law of the tithe still in force in the Christian dispensation? We will agree to a few propositions suggested, I believe, by Mr. Kane, of Chicago:

1. We owe a part of our income to God's cause.

2. The rich should give of their abundance and the poor should not be denied the privilege of giving.

3. Giving should be the result of principle, not of caprice. A haphazard method is not of God. He is a God of order.

4. He who receives a regular income should give a regular amount to God's cause. The teacher,

preacher, clerk or mechanic knows the amount due God's house at the end of the week or month. Merchants, farmers, physicians, lawyers, manufacturers will pay as their bills are collected.

5. God loves a cheerful giver. Giving should not be forced. The offerings of hearts of love is his delight.

6. We should pay weekly on the first day of the week, wherever it is possible. Paying is part of worship. It takes its place with singing and prayer in the service of God's house.

We agree to these propositions. But they lack definiteness. They fail at one vital point. The question, what proportion should we pay, is not answered. Should we pay a penny, a dime, or a dollar? There is much confusion. We do not have practical ideas. We need instruction.

We say that we owe everything to the Lord. Does that mean that we are to sell our property and pay everything into God's treasury?

OUR OWN WAY.

We teach the people to give until they feel it. That is not good instruction. It would not do in dealing with a bank or any business firm. It might hurt our feelings to pay our honest debts.

We say consecrate your time, talents and property to the Lord. Are we to understand then that we are to pay it all into the church?

We say follow your conscience. But how unenlightened and selfish that may be.

GOD'S ARITHMETIC.

To say, lay by weekly, does not settle the question of the proportion. It does not tell how much. We are dealing with elementary principles. The a, b, c of giving needs teaching.

What rule is better than the only one God ever gave to man and which he never abrogated; but commended in the New Testament?

But it is objected that the tithe is not just. The rich can easily give it but it would work injustice to the poor.

One man's income is $5,000 a year, another man's income is $500. Where is the justice of tithing in these cases? A tenth of $5,000 is $500, while a tenth of the laboring man's income, $500 is $50.

To this I reply that if $5,000 is ten times as much as $500, the tithe of the rich man's income is also ten times as much as that of the poor man, so that the proportion is maintained. Each pays systematically and according to his income.

Upon the question of tithing the incomes of rich and poor it may be remarked:

BORN LEADERS.

1. Men have different ability to make money. And the question of money making capacity is independent of the tithe. If there was no such thing as the tithe the difference in talent to accumulate would remain. Some are born to lead, others to follow. Some are born captains among men and others "hewers of wood and carriers of waters."

2. Responsibility is increased with the increase of wealth. More is expected of the rich than of the poor. We believe that the tithe is the least that any should pay into the treasury of the Lord.

There is recognition of vows and freewill offerings. The rich should pay abundantly more than merely one-tenth. The Jews gave every two years two-tenths and it is thought by Bible scholars, that every three years a third tenth was paid. And this writer's observation has been that the rich complain more against paying the tithe to God than do the poor. And they backslide more from it when their income is increased.

NINE TENTHS.

3. The remaining nine-tenths go farther in providing a living than the whole income would if retained. That is nine-tenths are more in God's arithmetic than ten-tenths. This looks like an impossibility. But "the things that are impossible with men are possible with God."

But the statement is founded upon facts. Thos. Kane, a layman of Chicago, has for the past generation published a pamphlet on, "What we owe and how to pay it"—a pamphlet which has been circulated by the millions in England and America.

In this publication he states that he never knew a person to be injured financially by paying the tithe; but on the other hand he found that the blessing of the Lord, both temporally and spiritually, has been upon those who honor Him with their substance.

He then asks his readers what their experience and observation have been. He received hundreds of letters testifying to the temporal blessing that came to them from paying the tenth of their income to God's cause. There was scarcely an exception to the rule worthy of notice.

Does it look unreasonable? God asks a tenth of our income, and a seventh of our time as sacredly belonging to him.

Suppose that we did not have the Sabbath day and knew nothing of it, and that some congressman were to offer a resolution recommending that all business and trade should stop on the Sabbath day—that the people all over the land should be required to observe one day in seven as a day of rest. I can understand that statesmen would oppose the resolution as working hardship to the laboring classes. They would say "the rich can afford it; but the poor can not. Such a law will work their undoing."

But we have had experience. We know better. In communities where the Sabbath is observed, the people live better, are better morally and are higher grade people than in communities where the Sabbath is disregarded and the people work and play seven days in the week.

SYSTEM IN PAYING.

In the same way it has been found that those who pay the tithe to God are prospered. You ask why?

1. It introduces system into a man's business. And system always pays.

2. When a man believes God and is obedient to his claims, he rises in the scale of manhood. He becomes a stronger, more trust-worthy man. He who meets one great requirement, in the fear of God, begins to measure up all around. Virtues grow in clusters. Thus God blesses him with a larger manhood and a larger life.

GOD IS HERE.

He may also touch other hearts by his response to the call of God and the claims of his fellow man upon him.

Do we believe that God is present in his world, and that he lives in human hearts? Do we believe that he knows and cares for his children? This writer, with thousands of God's children, has experienced the truth that God hears and answers prayer with reference to the temporal things of life.

(I am greatly indebted to Thomas Kane, of Chicago, and other writers for my illustrations and thoughts on this subject. How much I may have unconsciously drawn upon them I know not).—W. T.

CHAPTER XLVII.

TO THE AGED.

"To me the grandest form of humanity is the aged form How often, in fact, does it draw a thoughtful man in a gay company, from the charms of youth, and all the importunity of their attractions, to the side of its venerableness, wisdom and beauty!—Orville Dewey, in "The Problem of Human Destiny."

"I used to lead the choir, teach in the Sunday school, and lead in church work. I really wondered what the church would do when I was gone, but now I am down and out. What could I do in the choir? Young people would laugh at my singing. I am behind the times, broken down, and no account. I do not even go to church regularly. People want to know what church I am a member of. I tell them that I scarcely know whether I belong to any church. I am not worth much anywhere. I can't do anything. I just live out here on the farm. It is convenient to send the children to the university, you know."

These words from a man past middle life, somewhat broken in health and spirits, reveal the feelings of many a man as he approaches old age.

"INTO MY SHELL."

Another who was nearing his sixtieth year said, "I find a tendency to "go into my shell." It is a fight to keep interested in people and things and life

around me. I feel that there is no use. It is not worth while. It don't pay. Let others do these things. Let young people fight the battles."

Slow to acknowledge that we are growing old, we approach this stage of life with a degree of hesitancy.

"I STUMBLE."

An old gentleman said, "I feel badly when I think how I stumble on the streets. I start out like I used to when I was young, but soon find that I am getting clumsy. I do not step where I aim to, generally a little short of the mark, and so I am always a little disappointed in the walk.

LOOKING BACKWARD.

When my children were little I found myself planning and working for their future. I was interested in their education, their health, their company, everything that made for their well-being. Now they have grown up, some of them are married, and scattered from home, and all are doing well. I find myself not looking forward so much as back upon the past. This makes me lonesome. It reminds me that I am growing old."

We can't help it. We must grow old and die. We might as well give up to it.

When we are young everything is new and fresh, everything is given to us.. We rejoice in this gift, and **that new found possession**; but as we pass along the way of life we lose this gift and that friend.

TAKE NEW ROOT.

And we may come to feel that all is loss and life is desolate. Against this spirit we must guard as the years advance. Do you ask how we may do this. By taking new root. By growing new wood every year. Are the friends of other years gone? Make friends of your neighbors. If the old men are removed, or have died, make friends of the young. Enter into their sports, their studies, their ambitions, their life. You may not feel cheerful, but act good cheer, and you will feel it more. You will be more cheerful, at least you will be more tolerable to others and to yourself.

BE A BLESSING.

Do not let your thoughts be too much on yourself. Do not pity yourself. Think of others. Be a blessing. Be a flowing stream rather than a stagnant pond. The argument for this is, that we are alive yet, and since we are living it is for some good purpose. It is that we may be good and do good work. Then sing some cheerful song. Sing every day:

"Oh! the good that we may do
As the years are passing by."

"WAKE UP AND MOVE ON."

The nerves may be weak, the brain cells drying up the whole body on the decline. But it is fatal to yield to discouragement. Thoughts of evil speak of fear and dread of the future. These point to decay and hasten it. It is safe to keep waked up and moving on, to do what we can do, to insist upon taking

an interest in life, to be a part of the moving procession.

If one cannot accomplish what he did in other years, he may still do something. The attempt to do well may keep him bright, useful and happy. The resolution to keep young, according to one's years and strength, is wise. Many thus prolong life, continue the right use of their faculties, extend their usefulness, and enhance their happiness.

WORTH MORE TO THE WORLD.

When a man has passed his sixtieth mile-stone he has certainly had so much experience that his life should be richer in wisdom and love, and all the Christian graces. He should be worth more to the world than at any previous period of his life. The rawness of youth and the heat of passion passed he should be a benediction. He may not be so active, but his better poise, the bitterness and strife of active life gone, his life mellowed and ripened, he may be a blessing everywhere.

Of how many lives is the following a picture: "A ship lately came into port. It had long been upon the sea; the coal gave out, then everything in turn that would burn, cargo, stores, spars, furniture, had to be burned to bring the vessel to the harbor. She anchored at last with nothing left worth anchoring. So many men come into the port of old age, having burned up everything of manhood, character and hope, rich in the world's eyes, mayhaps, but wretched wrecks in God's eyes."

How noble is the aged Christian character. A ripe age reminds us of the yellow harvests, and the golden grain. Seed time and cultivation have reference to harvest and are meaningless without it.

The virtues of this period are matured; the spirit chastened, the whole life softened. The bitterness and strife of life over the aged pilgrim sits serene in the rays of the western sun. "The hoary head is a crown of glory if it be found in the way of righteousness." Often the providences of God seem to hand him down to his grave in peace like "a shock of corn cometh in his season."

CHAPTER XLVIII.

THE WHOLE WIDE WORLD.

"The light that shines farthest
Shines brightest nearest home."

It means more to be a Christian now than it did fifty years ago. Our horizon is widened. Our opportunities are greater. We may live larger lives. He who has no larger Christ than men had a generation ago, is stunted in his spiritual growth.

The story of the good Samaratan has been interpreted to mean, I am to do good to my neighbor, he whose lot joins mine, or who lives on the adjoining farm. But now we understand that our neighbors live also in Japan and Africa, and in India, as well as in the same town with us.

The happenings of the world are known by the workingman at his breakfast table the next morning. The daily paper is a history of the world for one day.

Telegraphs and telephones tie all parts of our own country together. The cable connects the ends of the earth. Railroads and ships are our ready servants. We are but a few hours distant from the ends of the earth.

A generation ago comparatively, few people crossed the ocean; multiplied thousands do so every year. The path through old ocean is well worn these days.

The world seems smaller; men are closer together.

The solidarity of the race is better understood. The brotherhood of man is being recognized. We are in touch with men all over the world.

A city on fire; a mob, drouth, earthquake, famine, plague or war devastating any region, is known in twenty-four hours. We feel the throb, and suffer with those who suffer. We say the unfortunate are our brothers and sisters. And we pour out prayers, and sympathy and money, and relief. This was not possible a generation ago. To live in this age and country is a great opportunity.

"We are living, we are moving,
In a grand and awful time,
In an age on ages telling
To be living is sublime."

View the world movement from the point of need of the home land.

A million people pour into this country every year from every land. All nationalities, tribes, colors, creeds and conditions come and mix and mingle in our cosmopolitan life.

Some American cities are more foreign than American. A very babel of voices may be heard upon our streets. We need not go to foreign fields to see foreigners. God has sent them to our shores. They fill our streets. They are our next door neighbors. They work in our fields. They are with us in our shops and stores and homes.

A writer has said, "in 1909 our population was

84,000,000; but the foreign-born part of it has increased to near 20 per cent. Or the foreign-born and the children of the foreigner make one-third of the entire population of the United States.

"New York City has two million of foreign born people, to say nothing of the children of the foreigner. It is the most Jewish city in the world. In one school there is in attendance children of eighteen nationalities.

"Boston is more foreign than New York; 70 per cent of her population is either foreign born or one generation removed. Chicago has two millions of people, and some one figures out that if those of foreign birth and their children should, on some fine day move out, the city would have only about 100,000 people left.

"Milwaukee is also a foreign city; 80 per cent of her people were born outside of the United States, or are the children of those born elsewhere. We have several cities more Irish than Dublin, more Italian than Rome, more German than Berlin, and more Servian than Belgrade."

The vast field challenges the church to prove her divine mission to save the perishing multitudes.

But look abroad. Christ died not alone for the Caucasian race or the people of America. He tasted death for every man. The gospel is for all. He commissions the church to go "into all the world and preach the gospel to every creature."

The condition of the heathen beggars description.

Millions of people in India never know what it is to have their hunger satisfied. Millions can afford only one meal a day. Famines that carry to the grave uncounted multitudes are of frequent occurrence. And we revel in luxury. Hordes of savages roam the desert of Africa without any certain home, eating what they can pick up as they wander aimlessly over the earth, with no clothing except a cloth over the middle portion of their bodies.

It is said that one man of every three that walks the earth has never heard of Christ.

One hundred and fifty years ago there was no missionary society. They are now everywhere. The idea of converting the heathen was treated as "the dream of the dreamer who dreamed that he had dreamed." One distinguished light, in his generation, said to Carey, whose heart burned with missionary zeal, to bring the gospel to the neediest of men, "Young man, when God wants to convert the heathen, he will do it without your help or mine."

Men might remain Christians with the dim light of that day. They can scarcely do so now. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

The church that is not missionary in spirit is out of step with Christ and the progress of the kingdom.

Christian literature of a past generation said little about redeeming the world, but modern Christian libraries abound in missionary thought. A great literature has sprung up big with the spirit of aggress-

ive Christianity. Courses of mission study are being pursued all over the church.

Ministers out of harmony with the gospel for all men are at discord with the best the church stands for in this missionary age.

An anti-mission church is anti-progress, and on its way to sure death.

Such churches may say, "We cannot afford to send money or men to the ends of the earth. We need our resources. But they illustrate the truth; "He that would save his life shall lose it." And there is that withholdeth more than is meet, and it tendeth to poverty."

The Christian spirit is the missionary spirit. Christians live for the same purpose for which Christ died, to save the world.

"God bless me and my wife,
My son John and his wife,
Us four, and no more,"

is the prayer of a fond, little, selfish soul..

He who has caught the spirit of the Christ triumphantly sings and shouts:

"The whole, wide world for Jesus,
This shall our watchword be,
Upon the highest mountain,
Down by the widest sea;
The whole wide world for Jesus,
Proclaim the gospel tidings
'Till every tongue confess him
Through the whole, wide world."

Our marching orders have never been revoked. We are to go into all the world and preach the gospel to every creature. "All the world, and "every creature." How far-reaching and how searching.

We are to go by our prayers, by our smypathies, by our gifts, large and small. We are to go in person, when possible, because of the commission and the urgent need. We are to go or send. We cannot be indifferent. We cannot quibble. We cannot deny or oppose and be the friends of Christ.

God's blessing is upon this forward movement. A dollar spent in foreign fields yields larger returns than a dollar invested in the home work. This does not mean that we should spend less for the work at home but lavish more upon the destitute perishing of earth.

Bishop Thoburn, of the Methodist Episcopal church, baptized hundreds of converts in one day in India. Thousands could be received and brought into the church if we had teachers and pastors to instruct and care for them, but it is unwise to baptize and leave them without instruction and pastoral oversight. They might lapse into heathenism, and their last state be worse than the first.

A generation ago we prayed for opportunities for open doors for the gospel. That prayer is answered. Every land is open to the gospel. The fields are ripe unto the harvest. And the urgent cry is, "Come over and help us."

Another prayer is offered for laborers to go into

the harvest fields. This prayer also is being answered. Hundreds of men and women, the flower of our colleges and universities, are offering themselves as missionaries to go to any land. They say, "Here are we; send us."

Another prayer being offered by God's people is for money to send these consecrated young people as preachers, teachers, physicians, nurses, artisans and all sorts of workers to benighted nations of earth.

The people of heathen lands are falling out with their priests, their temples and idolatry. As the light breaks upon them they outgrow the traditions of centuries and their dead religions. Uncounted millions are waiting for something to satisfy the longing of their souls. The people of the earth are awakening to a consciousness of need.

Ethiopia is stretching forth her hands. The gospel idea is fully launched. The next hundred years will witness wonderful advancement in poor, dark Africa.

But the cry is for money. We have the open doors. The workers are ready. We wait, we pray for money. Thank God this prayer is also being answered.

But, oh the sparseness of the gift as compared with the money that Christian nations spend for luxuries, for whisky, tobacco, chewing gum, jewelry, fine clothing, fine buildings, fine equipage, fine everything.

Our pocketbooks need opening. We are too parsimonious to the cause of God to receive the largest

blessings. God's spirit is upon the missionary movement. We have too long withheld the tithes from God's house. Makeshifts in money raising for God is little business. They bespeak our lack of trust in God. The imperative call to the church is, "Bring ye all the tithes into the storehouse and prove me now herewith, and see if I will not open the windows of heaven and pour you out a blessing."

The effect of obedience to this plain command would be to revive the church, not with an emotional wave of revival, but with a revival of righteousness which would be as permanent as the practice is lasting. And it would at once put millions into God's treasury with which to bring the nations of the earth to the foot of the cross.

THE OUTLOOK IS HOPEFUL.

At a great laymen's missionary convention, held in Louisville, Ky., recently, a "round table" was conducted on the hopeful outlook in the worlds' movement which showed that:

The world is arousing to a due appreciation of the Christ. Mohammedan leaders are asking what is the power of this new religion?

Western civilization is spreading over the Orient. Our school system, government system and methods of business are being enquired into and adopted.

A growing consciousness of need is seen among heathen peoples.

The character of the native converts advertises the worth of Christianity. Our converts are true. They

suffer. They stand for the faith against fearful odds.

The Bible is being translated into all languages. It is more and more read by the peoples of earth. Hunger for the word of God is great. Mighty printing presses are busy night and day, and great missionary societies are sending the Bible to the ends of the earth. The Bible is the cheapest book in the world.

Churches are arousing to new activity. The world for Christ in this generation is the slogan. The old idea of the gospel for home alone is not big enough. Fine churches, splendid choirs, cultured preachers with large salaries is not big enough enterprise for the redeemed and enlightened Christian. We have seen a vision and can never be satisfied with the old regime.

Christians are finding a platform upon which all can stand. We are dropping mere technicalities and differences in theological statement, and aiming at the redemption of nations and continents. Love as a propelling power is moving Christians to concerted action and making us one in Christ.

The laymen of the church are finding their place. Too long they were dormant. Now they are speaking, and what is more, are acting. They are organized and are bringing the methods and enthusiasm of the business world into this all-conquering work of the kingdom.

This is the day of great things for God and humanity. The king's business requireth haste. Let

us speed the coming of his kingdom and the answer to the prayer He taught his disciples to offer:

"Thy kingdom come. Thy will be done in earth as it is done in heaven."

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
'Till earth's remotest nation
Has learned Messiah's name."

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